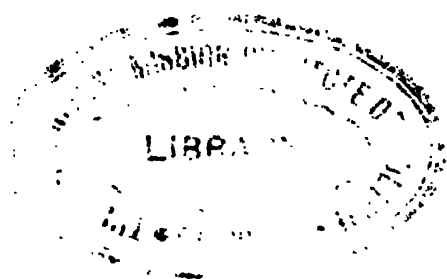
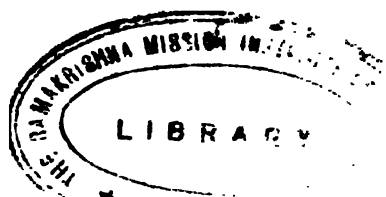


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Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

VOL. XXVIII]

JANUARY 1923

[No. 318

CONVERSATIONS WITH SWAMI TURIYANANDA.

2nd July, 1920.

A young man hailing from East Bengal came and saluted the Swami. He had received initiation and Brahmacharya from a great spiritual man of that part and had been going through Sadhana for the last eleven years. He recently came to Benares with the object of spending his days in Sadhana and holy company.

The Swami (to the new-comer)—There are signs of Vairagya (dispassion) visible in your person. Well, what sort of Vairagya have you got? Is it real Vairagya or Vairagya from some exciting cause? If it be due to some cause, Vairagya disappears as soon as the cause ceases to exist. Were you interned?

The youth—No, Sir.

The Swami—Any way, it is a good fortune to have Vairagya. And what is Vairagya but the discrimination between the Self and non-Self? 'Discrimination between Purusha and Prakriti' is another synonym for it.

Being asked whether he intended to stay at Benares, the youth replied that if circumstances were favourable he would rather do that.

The Swami—If one lives a good, moral life, one can live in any country, not to speak of India.

"The whole earth is the Lord's, where is there any obstruction(अटक)* in it for anybody? He only who has scruples in his mind meets with obstructions outside."

This was the utterance of a very great man. Do you know whose? It was uttered by Hari Singh, the general of Ranjit Singh. The Afghans began to create disturbance in the frontier, and when chased, they would retreat and halt just beyond Attock. It became quite a problem to subdue them, as going beyond Attock meant the losing of one's religion. Then Hari Singh was called in and being asked what was his advice in this critical matter, he uttered those words. He crossed Attock and taught the intruders a sound lesson. Hari Singh was a Vaishnava, but how his words were like those of a Jnani—a Paramahansa! Being good and moral you may live anywhere you like—you will live happy. Well, He alone is the Real—the

* There is a pun on the word अटक in the original Hindi verse which means both 'obstruction' and the town Attock in the Punjab.

Good, there is nothing besides Him which is real or good.

Let me tell you a short story. You remember, while Rama and Lakshmana were wandering in the Dandaka forest after Sita had been stolen, they saw a delightful place. Wishing to spend the four months of the rainy season there, Rama said to Lakshmana, "Brother, just go and look if there is anybody here. Without the owner's permission how can we stay here?" Lakshmana searching hither and thither in the forest came across a Shiva temple, but found no trace of man. Upon his coming back and reporting the matter to Rama, the latter joyfully said, "It is excellent, Shiva is the presiding deity of the place. Go and get His permission." In pursuance of the order Lakshmana went to the temple and asked for the permission, whereupon there emerged from the Shiva Lingam a radiant being who went on dancing for some minutes in a wonderful posture, and then disappeared. Lakshmana, unable to make any meaning out of it, came back in surprise and reported all that had happened. Hearing it all Rama said, "Build the hut. We have got the permission." "How is that?" asked Lakshmana. Rama replied, "Keeping the tongue and the sexual instinct under control, you may live happy not here alone, but anywhere you like."

पृथिव्यां बानि मृतानि जिह्वोपस्थनिमित्तकम् ।

जिह्वोपस्थपरित्यागे पृथिव्यां किं प्रयोजनम् ॥

"Every creature on earth seeks the satisfaction of the tongue and the sexual instinct. To one who gives up the craving for these, of what avail is the earth itself?"

Well, the whole trouble is due to these—the tongue and the sexual instinct. In the Himalayas there are lots of solitary places favourable to spiritual practices, but why can't Sadhus live there? Owing to the urge of the tongue. The craving for delicacies drives them out of those places. And why is it that Sadhus cannot live in peace at one place? Either they have a rude tongue and quarrel with others, or they hanker after dainty dishes, or it is the sexual instinct. Hence if a Sadhu can live at a place peacefully for twelve years, he is said to have "perfected his seat." A twelve years' restraint is not a joke!

Perfect mastery over the sex impulse is a very difficult task. "The woman will die and her ashes be blown to the winds, then only can one sing her praises."* There is a story to illustrate this. One day Emperor Akbar said to Birbal, "Go and enquire of your mother if she has got rid of the passions." The lady was then over eighty years of age. Besides how could Birbal ask his mother such a question? Yet that was the Emperor's mandate. Birbal was in a fix, and gave up food and sleep in his anxiety. His mother was a highly sagacious lady—she was Birbal's mother, you must remember—and she guessed it all. She said to her son, "Don't you worry, my boy. Have your food and and take some rest. When you go to the Durbar, take from me the answer." When it was time to go to the Court, Birbal's mother gave her son a device of "Twenty boxes,"† with instructions to hand

* A Bengali proverb.

† A toy common in places like Benares. The inmost box is sometimes of the size of a pea.

it over to the Emperor. On receipt of the box the Emperor opened it. There were numerous boxes one within the other, all empty. Only in the last one he found—a little bit of ashes! The point of the answer is clear enough.

All trouble is over if the tongue and sex impulse are conquered. When Sri Chaitanya went to Kesava Bharati to take Sannyasa from him, the latter seeing him remarked, "You are in the heyday of youth and are so surpassingly handsome. Who will be bold enough to initiate you into Sannyasa?" Sri Chaitanya replied, "Sir, you examine an aspirant before conferring Sannyasa on him. And if you find me qualified enough, you will naturally be inclined to initiate me also. Please examine whether I am fit for it." The Bharati said to Sri Chaitanya, "Show me your tongue." On the disciple's doing so, the Guru put some sugar on his tongue. The sugar was left as it was, without being ever so slightly wet, and was scattered in the air the moment it was blown upon. There was no more need to examine the sexual instinct.

सावर्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।

न जयेद्भसनं यावज्जितं सर्वं जिते रसे ॥

"A man who has controlled all other senses except the palate is not to be considered a master of his senses. When the hankering for palatable things is controlled, everything else is controlled. (Bhagavata XI. viii. 21.)

When the tongue is controlled the sex impulse is also controlled. Unless the senses are brought under control there cannot be any spiritual

progress. 'Throughout the Gita there is repeated mention of this—

तस्मात्सन्निवृत्त्यान्वाद्यौ नियम्य भरतर्षभ ।

पाप्मानं प्रजडिद्यौनं ज्ञानविज्ञानमायनम् ॥

"Therefore, O best of Bharatas, control thou the senses first, and thereby kill this sinful propensity of lust, which destroys one's Knowledge and Realisation."

Even if a single organ remains uncontrolled, all austerities, all efforts after spirituality become in vain. Just as if there is a single hole in a pitcher, all the water escapes through that. You know that parable of Sri Ramakrishna, of the peasant irrigating his sugar-cane field. All the water escaped through a subterranean passage, not a drop of water finding its way into the field !

इन्द्रियाणां हि सर्वेषां यद्येकं क्षरतीन्द्रियम् ।

तदस्य क्षरति प्रज्ञां हतेः पाप्मादिवोदकम् ॥

"Even if a single organ is allowed to run out, that alone destroys the aspirant's illumination, like water from a cracked leathern jar." Manu—II. 99.

एतोऽन्वस्य परं दृष्ट्वा निवर्तते—“Even the craving for sense-objects leaves an aspirant when he realises the Lord.” Control of the senses is not to be brought about by a violent effort. Only by realising Him is it perfectly achieved. But at the outset one must struggle for this end. Afterwards it becomes quite natural. Still one should not be over-confident. Just as the intelligent hunter catches a deer and ties it up, so after succeeding in controlling the organs one should be on the alert, and continue to hold the mind and organs in check,

OCCASIONAL NOTES.

TO all our brothers and sisters throughout the world we send our cordial New Year's greetings. We offer also our salutations to the Divinity-in-man, to the Divinity-in-woman, to the Eternal Being—the Immanent and Transcendent in one—that permeates the whole creation, both animate and inanimate, and is at the same time established in Its own infinite glory beyond the bounds of all names and forms. At this auspicious moment that sees the ushering in of a new year and, as we hope, also of a new age, let every one of us join in a common prayer, and say, in the words of Swami Vivekananda, with all the sincerity that our soul can command—"Our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race and clime; our salutations go to all those men and women, God-like, who are working to help humanity, whatever be their race, colour or birth. Our salutations to those who are coming in the future, living gods, to work unselfishly for our descendants."

* * *

Another year has rolled away along the eternal stream of time, with all its gains and losses, its blessings and miseries, its hopes and disappointments. But the deep unrest that has been raging in the soul of humanity instead of abating with the flow of time, is daily on the increase, both in intensity and extensity, and is gradually assuming

huge proportions. It is striving for expression in every land and in every clime. The hankering for a new world order, the earnestness to purge human society of its wrongs and iniquities, the keen struggle to end the oppression and tyranny of class rule in all fields of human life, religious and social, economic and political,—all these point to the great fact that the World-soul itself knows no peace. This seething discontent is manifesting itself all over Asia and Africa, Europe and America, in the form of racial conflict, political struggle, social revolution, economic unrest, religious upheaval—all aiming at the emancipation of humanity from the iniquitous domination of a particular race, nation, class or individual. Mankind has revolted against the dominating materialism of the day. And truly speaking the whole world is passing through a period of change and transition—through a spiritual revolution. A new consciousness and sense of liberty have awakened in the soul of the masses, and new ideals and aspirations have been born in the heart of womanhood all over the world, following in the wake of their great awakening. Even the bourgeoisie and the aristocracy—the classes that have been enjoying unfair advantages over the people and have kept the world's womanhood and proletariat under wilful subjection—are looking forward to better days of peace and rest, for there always comes a time when the troubled soul of the tyrant, too, becomes weary of the vanities of the world it loves with so inordinate a passion.

Difference of privilege has been the greatest bane of the world. Suppression of the human personality ; denial of the birthright of all individuals, men or women, to manifest their potential Divinity and innate possibilities; exploitation and domination of the weak and the helpless by the strong and the powerful—these are the main causes of the present world unrest. But as the reign of force and terror yields place to a new order, more just and humane, as the privileged and the non-privileged alike are actuated more and more by the higher ideals of life, as the rule of diplomats and capitalists make room for true democracy, this general unrest will pass away, and will usher in a new age of freedom and brotherhood, an era of world synthesis and world culture, which the seers and prophets of all races and times have so fondly dreamt of. Indeed, if we can read aright, even at present, the signs of the times, and study the trend of all human thoughts and activities, we cannot but exclaim with the great Italian prophet Mazzini, who noticed with the help of the light of his high idealism the approach of the dawn of a new age as early as a century back—"We stand to-day between two ages, between the grave of one world and the cradle of another, between the last boundary of the individualistic philosophy and the threshold of Humanity."

*
* *

In this Renaissance India—the Mother of religions and philosophies, the land of spirituality and synthesis—has an important part to play. She is to supply the basis of the coming World Union—the

basis spiritual, the bed-rock on which the ideals of liberty, equality and fraternity can be securely established. The mighty edifices of modern democracy, socialism, communism and universal Brotherhood are crumbling to pieces, and with these the high hopes of mankind, because they are after all built on the quicksand of material ideals which can never reform the heart of man root and branch, and implant in it the idea of the One in the many—the sense of the fundamental unity of mankind in the life of the Spirit. India's mission to lead the world into the age of a New Order is clear. She is to hold before humanity the secret of the conquest of inner nature, the gospel of the potential Divinity in man, and the vision of the Atman—the Self that dwells in all men and women, in all animals and plants, nay, even in what we, in our ignorance, call dead, dull matter, but which, too, reflects though dimly the Divine glory finding its fullest expression in the perfected soul. But India to take her rightful place of leadership must prepare herself for the great task and responsibility.

* * *

India must be true to her own tradition and culture, and build herself anew for her own sake as well as for the sake of Humanity. Her children are to realise fully in their individual and communal life the grand synthesis of which she has been the world's greatest exponent. Most of us—the sons and daughters of Mother India—have practically lost sight of the central theme of India's Sanatana Dharma—the vision of the Unity behind diversity,

the doctrine of the potential Divinity in man. We who call ourselves the descendants of the Rishis, have forgotten that the real Jati or caste is based on the freedom of all men and women to develop in their own way their inner nature which vary with every individual. This is the ideal underlying all religious sects and creeds which are in reality different paths suited to the diverse tendencies and temperaments of different individuals, and are meant to lead all to Religion Universal. We have in the main lost the very spirit of our distinctive civilisation, and cleaved Humanity into crystallised castes, sects, creeds and classes. The so-called religion of Don't-touchism, the curse of untouchability, the un-Aryan tendency to exclusiveness, the present custom of suppressing true womanhood, and the relentless oppression of the poor—in short, all narrow and circumscribed ideas and outlooks we must now cast to the winds to make room for the synthetic view of life which all true sons of India always possessed and still possess. Let us see that no particular caste, class or sex in India can any longer monopolise the exclusive right to all privileges and enjoyments, while others are denied the very elementary rights of mankind and refused the barest necessities of life. Let all unfair differences in privileges cease to exist, and India will have solved the greatest of all world problems, which no country on earth has as yet been able to do with any appreciable amount of success.

* * *

India has been chosen to be the meeting place of all races, religions and cultures. She has assimilated into her people the Kolarian and the

Dravidian, the Aryan and the Mongolian—the Asiatic and the European, the African and the American. She has been the holy confluence of Hinduism and Buddhism, of Judaism and Zoroastrianism, of Christianity and Mohammedanism. India is at present engaged in building up on a spiritual foundation a new synthetic culture that is destined to regenerate and revitalise the whole world looking to her for inspiration and guidance. European civilisation has failed to be a world culture and is on the very verge of collapse. And in a synthetic culture having as its key-note the gospel of Love, Harmony and Reconciliation, lies the salvation of mankind. In it are to be embodied the fundamental teachings of Krishna and Buddha, of Christ and Mohammed, of Chaitanya and Ramakrishna. It must represent the message of Sankara and Ramanuja, of Nanak and Kabir, of Ram-mohan and Vivekananda. It should embrace also the essential teachings of Mahatma Gandhi, of Sadhaka Arobindo and of poet Rabindranath,—which are opening new visions of life and conduct before mankind in general and Indians in particular. In this synthetic culture will be found not only the highest wisdom of all these great prophets and teachers of the East but also of those of the West, whose universal love transcends the limits of race and colour, creed and nationality. In short, it will be the union of the noblest ideals and cultures of all times and countries, which in their essential nature present the One Reality in but different forms, and are, therefore, in perfect harmony with one another.

All the centres of spiritual force, both in India and abroad, working for the world's emancipation and regeneration should now give up their present tendency to exclusiveness, and join hands with one another in a spirit of hearty co-operation for the realisation of their common goal. Let "Harmony and Peace and not Dissension" be the motto of our life, individual and communal, national and international. Let us all be now guided in our thoughts and actions by the great message of Love and Harmony as sung by the Rishis of the Rig Veda at the very dawn of human civilisation :—

समानी च आकृतिः समाना हृदयानि चः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥

"Let your energies be directed to the promotion of the good of mankind. Let your relations with all fellowmen be characterised by love and harmony. Let your hearts beat in unison with all human hearts. Do you promote the equal good of all ! "

Om Shantih ! Shantih !! Shantih !!!

SANKARA VEDANTA AND PRACTICAL LIFE.

BY PROF. SURENDRA NATH BHATTACHARYA, M. A.

THE world is too busy to listen to purely theoretical speculations, it wants exciting experiments and tangible results. To enquire about the Soul, God and the world and their inter-relations has long been ranged among subjects on which 'it is folly to be wise.' Our educational institutions pay but little attention and encouragement to this branch of learning, and where it receives any sympathy and encouragement it is not the Eastern but the Western. Indian philosophy

is practically left with the Tol Pandits and a very few curious seekers after higher truths. The English educated community hardly cares for it, nay, often sneers at it. They would burn midnight oil and write volumes on the origin, antiquity and development of the various schools of ancient Hindu philosophy, with a hundred 'perhapses,' 'probabilities' and 'ifs,' but very few there are to judge aright the merit of those systems under the present circumstances.

I may say at once that it is a pitiable degradation of the Indian brain to prefer Western philosophy to Eastern. I claim superiority for Indian philosophy and especially the Vedanta philosophy, 'a system in which human speculation seems to have reached its very acme,' over any other; and he who neglects these invaluable treasures of his own hearth and busies himself entirely in collecting trash elsewhere is really to be pitied. The importance and value of the Vedanta philosophy which I claim as giving us an insight into the highest and profoundest truths of philosophy, especially of metaphysics, may be belittled by many to whom almost all things Eastern are but vagaries, but let them see what opinions of the Vedanta philosophy are held by the thinkers of the West. Highest tributes have lavishly been bestowed by Western philosophers on the Vedanta philosophy; and I make mention of this because few will care to have anything to do with a subject not certified by Western scholars.

The most reprehensible remark that has been levelled against Sankara, the greatest exponent of the system of Vedanta, is that he propounded a theory which completely ignores the practical aspects of human life and gives undue stress to a life of meditation and abstraction. Some have gone so far as to lay the whole blame of national degeneration at his door. It was, they say, his doctrine of Maya that lay too heavily on the Indian brain, and as a result the people degenerated into a nation of idle dreamers of Utopian excellence and a studied indifference to the stern realities of life. I propose here to examine how far these uncharitable remarks can with justice be made against Sankara. Sure it is that the

Hindus are, as a rule, more fond of musings and meditations than any other nation of the world, and sure it is too that their best attentions are directed more to the next possible existence than to this. This peculiar turn of the Indian mind, this deplorable apathy to the exigencies and requirements of this actual life has, indeed, much to account for the present wretched condition of the race. In my present article I shall restrict myself to one point, namely, how far we can hold Sankara responsible for it.

It is curious enough that of all systems of Indian philosophy, the Vedanta has got the greatest number of adherents and has gained a pre-eminent importance both at home and abroad. In its birth-place it is regarded as the very culmination of metaphysical enquiry and almost all seekers after the highest truth would fain call themselves Vedantins. Again at least 80 p. c. of the people who study this system are followers of Sankara. This being the case the charge brought against him, if found true, would surely lower him far down in our esteem. And hence my humble attempt to examine his doctrine of the world.

Before I take up my topic I would like to state in clear terms the general tenor of the accusation. According to Sankara, they say, this visible world of ours is nothing but a huge illusion. Whatever is an object of our sense-perception is illusory and as such unreal. I write with the pen, I consult a book, I see the table, I smell a flower—it is all illusion. We call it real only by convention, and apart from this convention, this delusive misrepresentation, the world is not. We have drawn the thickest veil of ignorance over ourselves, and whatever we cognise through it is only a distorted view of the reality. But we regard all things of the world as real, and it is nothing but ignorance and illusion, pure and simple. They are like water in a mirage, a piece of rope taken for a snake in dim light, magic performances of a magician, and as such non-existent. In short, Sankara teaches that the world in all its variety is not.

A more repugnant idea cannot be conceived of. Here are

all materials of writing, I think, feel, will and write; and if any body comes in to say that I do not, I would surely advise him to consult a doctor of the lunatic asylum. I eat and enjoy the delicious food and my hunger is appeased and you say it is all illusion. How can I trust in the even balance of your brain? Sankara represents the world as unreal and non-existent, but we always feel it to be *the* existent and the only reality men may think of with any amount of certainty; beyond this whatever we speak of is after all a surmise. This, in short, is what the anti-Sankarites have to say against him with regard to his idea of the world.

Before I proceed to examine the foregoing statements I would tell you, at the very outset, that the people who generally sneer at Sankara are those whose knowledge of Sankara is chiefly derived from a misconception about the signification of the term *Maya* or from their superficial acquaintance with his writings. The word *Maya* is, indeed, very elastic and admits of various interpretations. We shall presently see what sense does Sankara attach to it. I would only ask you not to put any serious weight on the opinions held by such superficial and biassed critics of Sankara.

I would quote translations of a few passages from Sankara's writings and ask you to judge for yourselves.

"For these modifications or effects such as jars, dishes, pails etc. are names only, exist through and originate from speech only. (वाचारम्भणं विकारे नामधेयम्), while in reality there exists no such thing as a modification. In so far as they are names (individual effects distinguished by names) they are untrue, in so far as they are clay, they are true. This parallel instance is given with reference to Brahman; applying the phrase 'having its origin in speech' to the case illustrated by the instance we understand that the entire body of effects has no existence apart from Brahman. We must therefore adopt the following view:—In the same way as those parts of ethereal space which are limited by jars and water pots are not really different from the universal ethereal space, as the water of a mirage is

not really different from the surface of the desert—for the nature of that water is that it is seen in one moment and has vanished in the next and moreover, it is not perceived by its own nature (i. e. apart from the surface of the desert)—so this manifold world with its object of enjoyments, enjoyer and so on has no existence apart from Brahman.”—Brahma Sutra Bhashya, II .i. 14.

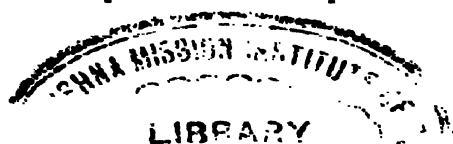
Here Sankara means to say that the different effects—jars, dishes, pots etc.—are but different modes of clay. They are nothing but clay under different *forms and names*, and these latter taken by themselves are meaningless and hence untrue. Their existence depends entirely upon the lump of clay of which they are the modifications. If you take these modifications as such, i. e. as an aggregate of forms and names without any reference to and entirely severed from the clay you are surely wrong. They are not possible as taken apart from and independent of the clay, and if you give this impossibility a colour of truth, it is surely due for your ignorance. Similarly, if you regard the world which in itself has no existence *apart from* and *independent of* its cause, Brahman, as a reality in itself, your assertion must be ascribed to your ignorance. The reality of the world cannot be absolute, but on the contrary it is only a derivative one. Here I would ask my readers to mark one point, namely that whenever Sankara denies the existence of the world of effects he almost invariably modifies his denial by some such phrase *कारणव्यतिरेकेण, ब्रह्मव्यतिरेकेण* etc. (‘as independent of and apart from the cause.’)

Again, “Because the scriptures declare that the plurality of effects has its being only in name.”

“Nor can ultimate reality be attributed to the created things, ether etc; the mere illusory character of the whole world has been already proved.” Brahma Sutra Bhashya III-ii-4.

“And the unreality of effects is supported by reasons as well.” Brahma Sutra Bhashya III-ii-22.

“The true import of the scriptures cannot be the



propounding of creation etc. in so far as they teach the unreality of all effects and the reality of Brahman only, by quoting instances of clay etc." *Brahma Sutra Bhashya IV-iii-14.*

"In reality there is no second thing excepting that, if there be any, it is nothing but the superimposition of Nescience." *Brihadaranyaka Bhashya IV-iv-19.*

"Since nothing but Atman (Self) exists." *Bri. Bhashya II-iv-6.*

"Absolute negation of the world which is nothing but an effect, is here stated in so far as the scriptures show, by raising an objection, the impossibility of pain and delusion which are the products of Nescience." *Ish. Upa. Bhashya 7.*

Here Sankara goes to the extreme and seems to be a शून्यवादी (nihilist) out and out. We shall see presently if he is so or not.

Again, in the *Taittiriya Upanishad Bhasya I. 11* he says—
"Duality which is an outcome of inherent Nescience is untrue."

Hence we conclude that excepting Self-knowledge, knowledge of the identity of all individual souls and Brahman, the world has no existence." *Taittiriya Bhashya, Brahnavalli i.*

"Because of the unreality of all that is an effect."—*Ibid.*

I have intentionally quoted so many passages from Sankara, and the readers will perhaps call him a nihilist out and out. These are a few of the passages where Sankara seems to blow up the world. But I shall try to show that he is ever ready to assign a derivative reality to this world. In order to make this point clear we shall have to see how according to Sankara this world comes into being and also what he means by अविद्या, Nescience.

In his *Bhashya* on the *Brahma Sutras* he deals elaborately with the cause of the world. After quoting numerous *Śruti* texts and by a careful and masterly examination of them he comes to the conclusion that Brahman is the cause of the world both efficient (निमित्त) and material (उपादान).

"उपादान कारणं च ब्रह्माभ्युपगन्तव्यम् निमित्तकारणं च, न केवलं निमित्तकारणमेव"—"Brahman is to be regarded both as the efficient and material cause and not only as the efficient cause."

He shows the futility of the other theories of the origin of the world, which hold प्रधान (Pradhana), परमाणु, (Paramanu) etc. to be the cause of the world.

Now if the world be an effect of Brahman what is its nature? Is it a परिवर्तन or विकार of Brahman? Does Brahman transform itself wholly and entirely or partially into this versatile world, or is the world only a विवर्तन, superimposition? Brahman, however, cannot transform itself either in part or in whole. If a part of it is said to be transformed, then it is admitted that it has parts, it is a composite body. If so, it will be a non-eternal substance, for whatever has parts must not remain what it is when these parts dissolve. Again, if the whole of Brahman is said to be transformed, there will be nothing left, and this world will be all in all without any transcendental aspect of Brahman, and the self-killing doctrine of Pantheism will come in.

"One opponent says—'If Brahman is without parts either it does not change at all or it changes in its entirety. If on the other hand it be said that it changes partly and persists partly, a break is effected in its nature, and from that it follows that it consists of parts.'

To meet this difficulty Sankara says:—

"No, we reply, the difficulty is merely an apparent one; as we maintain that the alleged break in Brahman's nature is a mere figment of Nescience. By a break of that nature a thing is not really broken up into parts not any more than the moon is really multiplied by appearing double to a person of defective vision. By that element of plurality which is the fiction of Nescience, which is characterised by name and form, which is enveloped as well as non-enveloped, which is not to be defined either as the Existing or the Non-existing, Brahman becomes the basis of this entire apparent world with its changes and so on; while in its true and real nature it at the same time remains unchanged, lifted above the phenomenal universe." *Brahma Sutra Bhashya*, II-i-27.

In the above passage we notice what Sankara means by the world, The universe though it has all its reality in and from

Brahman, is not to be looked upon as a modification or what in these days we should call evolution (परिवर्तन), for Brahman being perfect, can never be changed or modified, and what is called the created world in all its variety is and remains the result of a primeval and universal turning aside or perversion (विवर्तन) caused by Avidya, Nescience. The world is only a superimposition on Brahman of a thing which is not in the nature of Brahman, just in the same way as ignorant people ascribe blueness, dirt etc. to the formless, colourless entity of ethereal space. By such unwarranted ascriptions the space does not really become blue or dirty, but remains as it is, and yet there is no difficulty for people to behave with this false representation of the sky as if it were true. So also the falsity of the world does not stand in the way of all our practical purposes.

(To be concluded).

LETTERS OF SWAMI TURIYANANDA.

(*Translated from Bengali.*)

Benares,

27th June, 1920.

Dear—

I am in receipt of your postcard of the 25th inst. I had another card also sometime ago, which had not been answered. I receive almost daily reports of the Holy Mother's condition. It now depends on the grace of the Lord to make things take a good turn, I do not see any other way.

I am glad to learn that your Ashrama is working all right. May the Lord bless you in all respects, is our earnest prayer to Him.

The passage in the Gita beginning "For the sage wishing to ascend"* &c. simply describes the stages of a Yogi's life.

* The whole passage runs thus :

आरुरुक्षोर्बुध्नेर्योगं कर्म कारयमुच्यते ।

योगारूढस्य तस्यैव शमः कारयमुच्यते ॥

Those who want to attain to Yoga must do so through work—this is the meaning, while for those who have already attained this state, work is no more necessary, rather it should be slackened so as to admit an unbroken current of thought—this is the suggestion. Work—either internal or external—must go on, for it has already been distinctly stated that “none can ever remain absolutely without work.” First external work is needed. Then internal work—meditation and the like—is necessary. Therefore in the very next Sloka the Lord is setting forth the characteristics of one who has attained to Yoga. When there is no attachment for sense-objects and their acquisition, and all planning is given up, there is not so much turmoil of work. Then applies Sri Ramakrishna’s illustration of the daughter-in-law in a family of ordinary means, who on becoming pregnant has her duties lessened by her mother-in-law. Later on when she has been delivered of her child, she has absolutely no duties. She only attends to her child. That is to say, when one attains Him to realise whom all work is done, further work is done for His sake only. One is then full to the brim, and has no more needs. The work which is done in that state is not for any selfish gain and is therefore not classed under work. Realising Him one has no more to sit on, concentrating his mind on Him. He is concentrated under all circumstances. The work which Janaka or Swamiji did was not for their own sake. All personal concerns have ceased for them; so whatever they do in that state is for all. For they have realised the truth that they are one with all. They have verily realised the state described in the verse—

सर्वभूतस्य मात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

—“The man who has his mind fixed in Yoga sees himself in all things and all things in himself, and looks upon everything with the same eye.” (Gita) While those who have not

“For the sages wishing to ascend the path of Yoga, work is the means, but when he has already ascended the path of Yoga, cessation of outward activities is the method for him.”—Gita VI. 3.

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attained this state will be constrained to do work, for they have need to do something for themselves. Therefore the Lord is advising people to work without motives as far as possible. This will gradually purify the mind so as to enable one to see oneself in all. And when one will fully behold oneself in all, there will be no more work, that is to say, even doing work one will realise that one is not the agent. Work and such other things last only so long as there is egoism. "All trouble will be over when the 'I' is gone." * The devotee does all work in the spirit of 'Not I but Thou.' While the Jnani knowing himself to be the Atman has realised that the body, mind and intellect alone work, and never identifies himself with any action. That's all. Take my word, nowhere do the Shastras enjoin a stupefied state, a cessation of all activities and mechanical withdrawing of the hands and feet from work. In the state of ignorance people work with the idea that it is *their* work. When one attains Knowledge and Devotion one gets rid of that egoistic idea. The devotee works for the Lord. The Jnani, even though doing work, knows that he is not the agent, and is at perfect rest. He sees that "the sense-organs are concerned with the sense-objects." This much for the present.

With love and best wishes to you and all,

Yours affectionately,

Turiyananda,

Benares,

17th July, 1920.

Dear—

Your letter of the 13th inst. is to hand. M— wrote to me a postcard the other day, from which I gathered that he was better in mind. I have also answered him this time. Only struggle does not lead to peace. One must surrender and submit. Through the grace of the Lord everything will gradually come right. * * Religious practices must be continued always. Of course there should be fixed periods

* Ramprasad.

for it also. But one must try to keep up a spirit of that constantly. At first theory and practice are separate, but later on they become one. Theory itself is converted into practice. Then only it becomes easy and natural. This is what is called *Sahajāvastha*, or the natural state. One has no more to take pains to induce it. The spirit is kept up by itself. Yes, there is a great trouble unless one can turn oneself into a saint. And it is through constant spiritual practice that the mind does become saintly. Then one does not so much feel the want of holy association in the external world, for then one is in constant communion with God. * * Has Maharaj advised — to be engaged in spiritual exercises, giving up work altogether? * * You better write to Maharaj to ask him about it. Isn't it perfect in all respects to practise *Sadhanas* in the midst of work? And — is an old member, for whom such a course will not be impossible. Everyone is doing well here.

Yours with love and blessings,

Turiyananda.

NATIONALISM AND NATION-BUILDING IN INDIA.

"Europe, the centre of the manifestation of material energy, will crumble into dust within fifty years, if she is not minded to change her position, to shift her ground and make spirituality the basis of her life. And what will save Europe is the religion of the Upanishads. Apart from the different sects, philosophies and scriptures, there is one underlying doctrine, the belief in the Soul of man, the *Atman*, common to all our sects, and that can change the whole tendency of the world."—*Swami Vivekananda*.

THE inundation of the political and social theories of the West has revolutionised the thoughts and activities of India. The most prominent factor in the present Western cultural domination in India lies in the fact that the West, by thrusting upon us her pet theories and ideas, has completely

made us self-hypnotised and unconscious of our national vitality. Perhaps, the theories may be good for the West that has brought them forth through a long course of historical evolution. But certainly, they can never be perfectly suited to the temperament and requirements of us Indians who have an altogether different socio-historical evolution having various institutions and organisations meant for a different scheme of life. Therefore, for the regeneration of our national culture and for the solid foundation of our National edifice we want to revive those strong ideals and theories that are purely Indian, and are calculated to counteract the evil influences of all those theories of the West that are eating into our vitals at present. These regenerated ideals of India will harmonise the discordant elements in the land, and prepare the soil for Nation-building by furnishing new light on politics, social reform, educational reconstruction and economic organisation of the masses.

We want to build a nation in India. More definitely we want to consolidate India on such a fundamental basis that she may evolve in the path of least resistance her dormant spiritual and material potentialities. Such a Nation-building was the dream of the great Swami Vivekananda who with his prophetic vision saw the future of a United India based on the eternal doctrines of the Vedanta and developed in all the best elements of both the East and the West. The great seer spoke to the country again and again about his own method of work—his plan of campaign—and may we have the inner light to appreciate him and his message! But so much complex and intricate elements are playing their roles in the conscious and unconscious mind of India that before proceeding further with any definite plan of work we are compelled to pause and see closely where now we stand in the light of our past history.

Religion, race, society, language and government—all contribute their quota in forming a nation; nay, they are also the peculiar expressions of the culture that a nation represents in the course of its history. We cannot neglect any one of

them in carelessness, but must make a psychological study of each one of them from various stand-points in order that we may ascertain what practical help they may render us at present. The life of every great Nation-builder that the world has produced advises us not to waste the energy of even a single unit, but to derive as much help as possible from everything, thus conserving all bits of frittered energies in order to finally direct them through a definite channel according to the hopes and aspirations of the nation.

The conceptions 'a people' and 'a nation' are so important in the political science of the West. By a people is meant a large group of individuals having the same religion, language, race and social evolution; while a nation means a band of men bound up by a political consciousness though the individuals may differ in other important elements that together constitute a people. A nation, as it is understood in Western politics, is based on a common political ambition and greed, and hence it is always used in a political sense only. In a nation the individuals are often most unnaturally and mechanically combined together; while a people has a conscious or unconscious organic life of its own and possesses a brilliant cultural genius and potency, due to a common historical past. Thus though Poland was shared by the three aggressive nations—Germany, Austria and Russia—and consequently disunited and disintegrated completely, yet the Poles, even under the the bondage of three national autocracies, felt in their heart of hearts a great cultural union and dreamt of a 'United Poland.' The great Celtic philosophers and thinkers of to-day are trying their best to bring about a 'Celtic cultural revival' to add a distinct quota of contribution to the sum total of the progress of Europe. And the high idealism that is finding its expression in the writings of A. E., the great practical philosopher of Ireland, opens before us the glorious mission of Ireland in comparison with which the political movements of the country would dwindle into insignificance.

In the West, a nation is built by the actions and reactions

of various events both human and natural. When a people is consolidated and organised with a definite purpose or end of its own, when the whole life of the individuals expresses that very purpose or end in every sphere of activity, and after the due practice and preservation of that motive-power, tries to preach it to the world in unmistakable terms—then the people may rightly be called a nation. The superiority of a nation over a large number of individuals mechanically combined, lies in this power of consolidation for a definite ideal or purpose, for directing all in a well-defined channel for an united effort. If we study the mentality playing behind every nation in Europe we shall come to know that their chosen national ideal is a tremendous greed for material prosperity at the sacrifice of others' interests, and the clear psychology behind this fact is that every one is for himself—every one is to make hay while the sun shines. The consequent result of this is the competition that exists now among the different groups of individuals and nations themselves. This competition has divided the whole of Europe into two parties, the Capitalists and the Labourers—the classes that are all in all in everything and the masses that are altogether neglected and despised. The strong become more strong, the rich become richer still; the weak become more weak and the poor become more miserable to pass into oblivion at last. This is the most vivid up-to-date picture of Europe.

Prince Kropotkin, the eminent sociologist of Russia, has shown in his 'Conquest of Bread' that while there are so much wealth, luxury and wastage, one third of the whole population of Europe cannot procure a full meal a day. The masses of Europe are practically the bond-slaves of a handful of men who are capitalists having all the powers of the state in their own hands and guiding the destiny of the masses according to their unrestricted will. War-mania and the terrible problem of labour are eating into the vitals of the ethical instincts of man. The State is the embodiment of power to exert national self-will, but it is in the hands of the aristocratic

and the middle classes that have lost the power to think for the masses. Democracy, representation and parliamentary methods have failed in Europe. These are plain unvarnished facts recognised by all thinkers who are trying their best for the reconstruction of Europe on a more sound foundation. This is the problem relating to the internal condition of Europe. The problem relating to the different nations separately and the other peoples of the world is still more serious. The wealth and the power of a nation is the cause of the death-blow to the hopes and aspirations of other peoples of the globe. History gives us many examples of this statement. Those who have read "Germany and the next War" of Bernhardt, know well what motives and aspirations combine groups of people into a consolidated nation. However, a tremendous reaction has already set in motion but the present intellectual patch-works are bound to fail as they have failed all along, until and unless men are elevated to a sympathetic feeling of love on the basis of Oneness. A careful analysis shows us that all political, social and economic problems are hinging for their ultimate solution on a deeper element in man—that is spirituality.

To understand deeply the subjective and objective aspects of Indian nationalism, as also the national evolution of India from the immemorial past to the clear present before us, I deem it proper to discuss in brief the type of Western Nationalism and also the land-marks of the history of national evolution in Europe. After the decline and fall of the Roman Empire due to the ravages of the Teutonic hordes, an age of darkness reigned over the whole of Europe. For centuries together the lofty teachings of Christianity as preached by the monks awakened the dormant manhood in the heart of the uncivilised Goths, Vandals and other branches of the Teutonic race. This process went on throughout the whole of the Middle Ages giving culture and civilisation to the races who were being amalgamated culturally and spiritually in a silent, unperceived manner. In this period the local self-government which the Teutons brought with them from the East

combined with Christianity and developed into church organisation. None can deny the contribution of the representative system of the Teutons to the political system of the West. During the Crusades many Eastern ideas found an easy channel into Europe, and certainly the Moorish University of Cordova did not contribute less in this respect. Gradually the Popes of Rome became more temporal than spiritual, and corruptions entered into monasteries and nunneries. With spiritual decay, war broke out between monarchs and Popes for authority, and moreover after the Middle Ages, National States began to be formed and feudalism gradually merged at last into the absolute governments of capricious monarchs.

In the history of the national and political evolution of Europe there are four prominent steps. Each of these steps has furnished Europe with many noble and lofty sentiments and widened the thoughts and activities of men. The four steps are—(1) Reformation and Renaissance, (2) French Revolution (3) Revolution of 1848 and (4) Russian Revolution of 1917. The Protestant Reformation and Renaissance changed altogether the mental make-up of Europe. No doubt they gave civic and religious liberty to the people but this at the sacrifice of the noblest spiritual theme of Christianity. The outlook of Europe was completely secularised from this time and with the rapid increase of discoveries and growth of commerce, competition and greed began to make the nations very selfish and narrow-minded. The power which was scattered and decentralised during the age of Feudalism, was fully co-ordinated and centralised into a national state that was in the hands of the absolute monarch who with his ministers exploited the middle classes and the masses.

The masses were in perfect darkness at that time, so it was the middle classes that stood against the autocratic rulers, and by slow steps took power into their hands. In spite of the noble ideas of 'liberty, fraternity and equality' of the French thinkers, the fruits of the great French Revolution could not reach the masses of the people. It is accepted by many

sociologists that the French Revolution was purely a middle class or Bourgeois self-assertion. The Revolution of 1848 had practically the same principles as the French Revolution, only the field of action was widened to a greater extent. But the great Russian Revolution of 1917 has a new aspect of its own and is more singular in its principles and purpose than all the revolutions that the world has ever seen. With it the last remnants of autocracy got their death-blow, and for the first time in the history of the world the sinking, unknown and uncared-for masses,—the sleeping Leviathan—awakened and asserted themselves in unmistakable terms. Really this is the age of the Proletariat and the future of Europe, nay, of the whole world, is in the hands of the Proletariat. European Nationalism with its diplomatic stratagems and Boss-rule will certainly find its death-blow at the hands of the Proletariat if proper reconstruction and readjustment fail to solve the problem. The trend of the socio-historical course of Europe is towards Socialism, and Bolshevism is only a preliminary step to it. Bolshevism cannot solve the problem of Europe, for it is based on an unstable foundation in spite of the noble thoughts and sentiments preached by its philosophy. At last human problems of all sorts touch the moral elevation of man, and surely the turn of India has come to preach her bold teachings of the Vedanta in the prepared soil of Europe and make bold to assert and proclaim the higher ideals of citizenship as well as Ethics based on Oneness.

It is rightly said that we Indians should compare notes with other nations of the world and mould our national destiny in the light of all available experience and knowledge. India, if she wishes to assert and establish herself, must consider with all seriousness the different world-forces at play around her and gain experiences from the movements of other nations of the world. Nay, in this age of international intercourse of ideas and actions, India must not keep herself aloof in a false pride but should in every step direct her policy in full conformity to the world-forces at play. We neglected this exchange of our ideals and culture with

those of the other parts of the world during the centuries of depression that followed the decline and fall of Buddhism, and according to the Swami Vivekananda this is one of the great causes of our slavery and degradation for centuries. But our national aloofness has got its death-blow since the advent of Raja Rammohan Roy, and the Vedantic mission of India as inaugurated by the great Swami Vivekananda has altogether revolutionised our vision. The whole world has come to know that India has a great mission in the regeneration of humanity, and for this great task she is preparing herself. Nation-building is the problem before India now. With the full consciousness of her world-mission, India, the great motherland of ours, is going to rebuild herself on a sound basis of her own in the light of all her various experiences, past and present. Her ideal is Freedom, spiritual, intellectual and physical. But how to rebuild the nation? Says the Swami Vivekananda—"Why does not the nation move? First educate the nation, create your legislative body and then the law would be forthcoming. First create the power, the sanction from which the law will spring. The kings are gone; where is the new sanction, the new power of the people? Bring it up. . . . You must go down to the basis of the thing, to the very root of the matter. That is what I call radical reform. Put the fire there and let it burn upwards and make an Indian Nation."

MONORANJAN DEB.

SRI KRISHNA AND UDDHAVA.

(Continued from page 474, Vol. XXVII.)

CHAPTER VI

श्रीभगवानुवाच ।

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः ।

गुणस्य मायामूढत्वाच्च मे मोक्षो न बन्धनम् ॥१॥

The Lord said :

1. The soul is described as bound or free from the point of view of My Gunas,¹ but it is not so in reality. And since the Gunas are the creation of Maya,² there is, in my opinion, neither bondage nor liberation.

[Slokas 1 and 2 show how bondage and freedom cannot really exist.

¹ *My Gunas*—Sattva, Rajas and Tamas which comprise My Prakriti.

² *Creation of Maya*—the effects of ignorance, hence having no reality of their own.]

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।

स्वप्नो यथात्मनः श्रयातिः संसृतिर्न तु वास्तवी ॥२॥

2. Grief and infatuation, happiness and misery, as well as taking on a body are all due to Maya. Just as a dream is a fiction of the mind, so transmigration also is not a reality.²

[*Fiction &c.*—The mind creates them out of impressions of the waking state.

² *Not a reality*—but conjured up by ignorance.]

विद्याविद्ये मम तनू विध्युद्धव शरीरिणाम् ।

मोक्षबन्धकरी माद्ये मायया मे विनिर्मिते ॥३॥

3. Know knowledge and ignorance to be my Powers, O Uddhava, which are (respectively) the cause of liberation and bondage of beings; they are primordial¹ and created by My Maya.

[¹ *Primordial*—being functions of Maya or the Lord's eternal inscrutable power, they also are without beginning.]

एकस्यैव ममांशस्य जीवस्यैव महामते ।

बन्धोऽस्याविद्यानादिविद्यया च तथेतदः ॥४॥

4. O talented one, for the self-same Jiva, who

is My part,¹ there is bondage without beginning owing to ignorance, and liberation through knowledge.

[This verse divides the scope of bondage and freedom.

¹ *Part &c.*—To take an illustration: The sun is separate from its reflection in water; and any motion in the water causes the reflection also to move; also the reflection in one vessel may differ from that in another and when one vessel is broken, that particular reflection is one with the sun, but not the others. Similar is the case with the Jiva who is a reflection of the Brahman in Nescience which causes the appearance of diversity, and that Jiva from whom Nescience has vanished is one with the Brahman. This is the Advaitist view. The Dualists consider the relation between the Lord and Jivas as that between the sun and its rays.]

अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते ।

विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥५॥

5. Now I am relating to thee the difference between the bound and the free soul, endowed with opposite qualities and living in the same abode, the body.

[The answer to the other questions is now taken up. The difference is twofold—that between the Jiva and the Lord, and that among the Jivas themselves. Slokas 5-7 set forth the former kind of difference, and Slokas 8-17 the latter kind.]

सुपर्णावेतौ सदयो सखायौ यदृच्छयेतौ कृतनीदौ च वृत्ते ।

एकस्तयोः खादति पिप्पलात्रमभ्यो निरञ्जोऽपि बलेन भूयान्॥

6. Two birds which look alike¹ and are friends² have casually³ come and built their nest in a tree.⁴ One⁵ of these eats the fruits⁶ of that tree, while the other,⁷ though not taking any fruit, is greater⁸ in strength.

[This is an echo of Mundaka III. i. 1-2

¹ *Alike*—both being *Chit* or Knowledge Absolute.

² *Friends*—they are ever together and are apparently of the same opinion.

³ *Casually*—through inscrutable *Māya*.

⁴ *Tree*—the body. Compare *Katha Upanishad* II. iii. 1. Also *Gita* XV. 1-3.

⁵ *One*—the *Jiva*.

⁶ *Fruits &c.*—the results of one's actions reaped in the body. 'Pippala' (Peepul tree) has another synonym, 'Asvattha,' which literally means "not lasting till the next day." Hence the term refers to the body which is also transient.

⁷ *Other*—Brahman who is but the Witness.

⁸ *Greater &c.*—Having infinite knowledge and all.]

आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।

योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः॥

7. That¹ which does not partake of the fruits is wise and knows itself as well as the other; but not so the one that eats the fruits. That which is tied to ignorance is always bound, while that which is full of knowledge is eternally free.

[¹ *That &c.*—i. e. Brahman.]

देहस्योऽपि न देहस्यो विद्वान्स्वप्नाद्यभिर्यतः ।

अदेहस्योऽपि देहस्यः कुमतिः स्वप्नदृश्यथा ॥८॥

8. The wise one, even though in the body,¹ is not of it,² like a man awakened from dream. But the foolish one, even though not³ in the body, is yet⁴ of it, like one seeing a dream.

[¹ *In the body*—apparently. This and the next two Slokas suggest that the wise man should live without caring for pleasure or pain and without identification with the body and mind.

² *Of it*—affected by its shortcomings.

³ *Not &c.*—in reality.

⁴ *Yet &c.*—owing to ignorance.]

इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।

गृह्यमाणोऽवद्वंद्वं कुर्यान्न विद्वान्यस्त्वविक्रियः ॥६॥

9. When the organs cognise sense-objects— or, in other words, Gunas perceive Gunas—he who is wise does not identify himself with such phenomena, being unaffected by them.

[*Gunas &c.*—The term has a number of meanings. Here they stand for organs and sense-objects, as in Gita III. 28.]

दैवाधीने शरीरेऽस्मिन्गुणभाव्येन कर्मणा ।

वर्तमानोऽबुधस्तत्र कर्ताऽस्मीति निबध्यते ॥१०॥

10. Living in the body which is under the sway of the resultant of past actions, the foolish one, on account of work done by the organs, becomes bound by identifying himself with them.

[Compare Gita III. 27.]

एवं विरक्तः शयन आसनादनमज्जने ।

दर्शनस्पर्शनघ्राणभोजनश्रवणादिषु ॥११॥

न तथा बध्यते विद्वान्स्तत्र तत्रादयन्गुणान् ।

प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिखः ॥१२॥

11-12. The wise one, being thus free from attachment in such acts as lying, sitting, walking, bathing, seeing, touching, smelling, eating and hearing etc., is not bound like the other man, because in such cases he is but watching¹ the organs experience the sense objects. Even living in the midst of Prakriti he is unattached, like the sky, the sun and the wind.

[¹ *Watching &c.*—i. e. not identifying himself with them.]

(To be continued.)

REVIEWS AND NOTICES.

Paramahamsadev (Bengali)—By Sri Devendranath Basu.

Published by the Udbodhan Office, 1 Mukherji Lane,
P. O. Baghbazar, Calcutta. Pp. 152. Price Re. 1.

This is a short biography of Sri Ramakrishna. It narrates the principal incidents of his life from early boyhood till the period of his long twelve years of Sadhana in a fascinating style at once simple and elegant. The facts are chiefly taken from authoritative works on the subject, and as such are fully authentic. In the book there is no attempt at exaggeration of facts nor the effusion of a devotee, although our distinguished author is himself a great admirer of Sri Ramakrishna. The book is eminently suited for all, young and old. We hope it will be welcome in every Bengali home.

The Magic Tree.—By H. Chattopadhyaya. Published by the Shama's Publishing House, Aghore Mandir, Mount Road, Madras. Price Rs. 3.

The author has written these poems being captivated by the expression of the Spirit and Life both in Man and Nature. The poems are redolent with vigour and newness, and vibrate with a music that links up the seen with the unseen.

“A God is in each blade of grass,
His fairies flash among the flowers.
The pale sad worm uplifts a glass
And mirrors His ecstatic powers.”

The young poet, we sincerely hope, will ere long make his place among the poets of the age.

The Awakening of Asian Womanhood.—By Margaret E. Cousins. Published by Ganesh & Co., Madras. Pp. 160. Cloth-bound. Price Rs. 2.

Though many would doubt if Asian womanhood had ever gone to sleep, it cannot but be admitted by all that a mighty desire for freedom is rising at present in the hearts of

womanhood all over Asia, particularly in India. The book under review is an illuminating narrative of this struggle for freedom, and also contains a brilliant character analysis of Asian, especially Indian women. Sometimes Mrs. Cousins judges Indian ideals from her Western stand-point, and hence her presentation of the problem of Indian women is at places one-sided. Her criticisms of some of the present customs suppressing true womanhood are in the main true, and will be read with profit. In her enthusiasm to espouse the cause of her Indian sisters, she sometimes fails to appreciate some of their ideals, but even then it is instructive to learn about the views and opinions of a cultured Western lady who has identified herself with the women movement in India.

Mystery of Human Vibrations.—By Swami Prakashananda. Published by the Vedanta Society of San Francisco, 2963 Webster Street, San Francisco, Calif., U. S. A. Pp. 18.

Mind is subtle matter. Its nature and influence depend upon the preponderance of the Gunas or fine particles—the stuff which all material substances are made of. Of these Sattva has the tendency to bring about illumination, Rajas restlessness, and Tamas ignorance.

Like flowers, mind emits vibrations or emanations which exert an influence, good or bad, on those coming in contact with them. Thus we are not only responsible for ourselves but also for others. "The whole burden of the topic is," says the author, "how to make us Sattvic." Then the people coming under our influence cannot but be "peaceful, harmonious and Sattvic."

In order to be Sattvic ourselves "we will have to regulate our whole life. We will have to regulate our food, to regulate our company, to mould our environment; we will have to adjust all sorts of things which bring influences into our life." The language of the pamphlet is simple, and the arguments are convincing.

All India National Diary, 1923.—Published by D. G. Sarma and Krishna, Booksellers and Publishers, Bakerganj, Patna. Price 8 as.

Besides the information that is given in an ordinary diary, the publishers have added a historical diary of national events as also a calender for all provinces and for all sects in India.



NEWS AND NOTES.

Art and Tradition

Indian art is guided strictly by tradition. This implies limitation as well as growth. Tradition when rigidly applied has the "fatal strength of a law of nature," and stifles all originality. But the influence of tradition has been in the main very beneficial and helpful to India's art.

Miss Stella Kramrisch in an admirable article on "Art and Tradition" very happily observes on this point: "The evolution of Indian art is organised by the rhythm which organises the work of art and nothing is left to chance and little to extraneous influence. Thus the entire artistic production forms one body, subtle and infinitely variegated, yet one and the same through all changes. Its movements are strictly regulated. In no other civilisation, therefore, we find such minute prescriptions for proportions and movements."

The system of copying and repeating may lead to mechanism and ultimately kill the very spirit of art, "But this," says Miss Kramrisch, "was overcome by the religiousness of all creation. Tradition thus is the life-elixir of the East. It secures steadiness and keeps the channel smooth where intuition is moulded in proper form. The quality of Eastern Art, therefore, never sinks below a certain level, while utmost concentration and intensity find their realisation within these limits without effort and without struggle."

India's History and its Lessons

The great glory of the ancient Indian civilisation was the reconciliation and synthesis of races and peoples. At the back of all conflict of races and colour there ever existed in ancient India an attempt to bring about a unity based on spirituality and culture, and this gave rise to what is known as the Varnashrama Dharma. In his recent lecture on the "Vision of India's History" delivered in Bombay, Dr. Rabindranath Tagore dwelt at length on this central ideal of the Hindu socio-religious system. He observed that the race problem was felt in India in all its intensity, and its solution, too, became from the very beginning the supreme spiritual care of the Aryan people. In the course of this striving after a unity which would comprehend all differences of race, there was developed an elaborate social system which on the one hand kept men apart, and on the other found some inner means of uniting races and peoples.

India did not succeed completely in harmonising all

different peoples, as the existence of the depressed classes clearly indicate, but in spite of all this failure her attempts to bring about a reconciliation had not been altogether fruitless. To simplify this problem India did not try any destructive method or follow a purely utilitarian and material ideal. She had kept true to her spiritual ideal, her faith in the Infinite. The West, said the poet, would find in the vast racial and spiritual problem which stares her in the face, not only warning and direction, but also inspiration and encouragement, from a study of India's achievement in her great heroic ages.

Sir J. C. Bose on "Unity of Life"

We in our ignorance and egoism may deny life to the plant but the true seer finds it manifested in all "from Brahmâ down to the blade of grass." It may be easy for the sage to realise the unity of life with the light of his intuition, but to the ordinary man this is an impossible task. The great achievement of Sir J. C. Bose lies in the fact that with the help of incredibly delicate but simple instruments invented by him he has made the presence of life in the plant demonstrable even to the average intellect. He is thus breaking down all imaginary barriers between the plant and the animal kingdoms and is linking life with life, ultimately proving that the whole world throbs with the pulsation of the one Spirit.

Sir J. C. Bose threw a flood of light on this point in his presidential address at the fifth anniversary meeting of the foundation of the Bose Institute, Calcutta. He said: "There is a continuity in all life; the physiological machinery is the same in the plant and in the animal. The plant like the animal, contracts under a shock. Anæsthetics and drugs affect the plant and the animal alike. Circulation is maintained in the plant and in the animal by similar mechanism. And finally there is a well-developed nervous system in the plant so that the tremor of excitation initiated at a point course through the length of the tree; through the nervous link the plant becomes an organised whole, and thus comes in intimate contact with its surroundings. There is indeed no characteristic action in the animal that has not been foreshadowed in the plant." Indeed, Sir J. C. Bose is opening up a new outlook for a comprehensive generalisation on the unity underlying life.

Reception to Swami Prakashananda at San Francisco on his departure for India

On the evening of October 19th, 1922, the members and friends of the Vedanta Society of San Francisco gave whole-hearted expression to their feelings of love and devotion towards Swami Prakashananda in a fitting reception held in

the auditorium of the Hindu Temple in San Francisco.

An esteemed correspondent writes about the reception thus:—"The hall was filled with people who keenly felt a sense of great loss at the Swami's departure for India.

In words springing spontaneously from full hearts, many among the audience told of the burden lifted and hope renewed by the loving wisdom of Swami Prakashananda. Surely, human thankfulness to God for His mercy could not have been more sincere and touching, and the Swami, on rising to begin his address, was visibly affected. And as he continued in his speaking, his love and deepest emotion were unconcealed."

The address read at the reception spoke in glowing terms of the fruits of the Swami's ministration in America for the last 17 years:—"You have satisfied the hunger and thirst of our souls with the life-giving waters and living bread of the truth as it is taught in Vedanta, and we rejoice at this opportunity of expressing our heart-felt devotion and loyal allegiance.....Under your fostering watchcare the Society has grown in grace and in numbers, with a wonderful underlying note of harmony in the face of many difficulties and natural differences, and the Temple has been freed from a heavy accumulated burden of years of indebtedness."

Swami Prakashananda's Return to India

At the request of the officers and passengers on the steamship "China" Swami Prakashananda gave an address on "A Universal Religion" on the Pacific Ocean. The lecture was received with much appreciation and occasioned interesting discussions and inquiries.

He halted at Singapore on his way home, and spoke on "The Ideal of a Universal Religion" at the Victoria Memorial Hall on the 4th of December last.

The Swami arrived in Calcutta on Tuesday, the 12th December last at 5-45 p. m. by S. S. Takada, after 17 years of successful career as a religious teacher in America. There was a larger gathering at the Outram Ghat to accord him a hearty welcome. The Swami's party consisted of Brahmachari Gurudasa (C. J. Heijblom) and two American ladies, Misses Fox. The party was escorted to No 8 Hidaram Banerjee Lane, Bowbazar, where the guests were treated to Indian refreshments. After the function came to a close, the Swami and his party left for Sri Ramakrishna Math, Belur, where they are residing at present.

We are glad to learn that arrangements are being made to give the Swami a public reception on behalf of the citizens of Calcutta. Mr. S. N. Mallick, M.A., B. L., M. L. C., Chairman, Calcutta Corporation, has been elected chairman of the reception committee.

Swami Abhedananda's Tour

Srimat Swami Abhedananda, Vice-president of the Ramakrishna Mission, returned to the Math, Belur, on Monday, the 11th December, after an extensive tour in Northern India, Kashmere and Tibet. After his return from Leh in Tibet to Srinagar, the Swami came down to Rawalpindi and delivered two lectures on "The Sanatana Dharma," and "Life after Death" at the request of the Sanatana Dharma Sabha. Next he visited Taxila, the ancient seat of the famous Buddhist University, and also Peshawar, and then came to Lahore. There he delivered his first lecture on "The Philosophy of the Vedas" at the Sanatana Dharma College. His second lecture was at the Dayananda Anglo-Vedic College on his experiences in America. He next visited the National College and gave some advice to the students. He also delivered a lecture on "Philosophy of Work" at the Froman Christian College. All these lectures were well-attended and highly appreciated. The Swami went to see the battle-field of Kurukshetra, and next came to Kankhal where he stayed at the Ramakrishna Mission Sevashrama. There he performed the opening ceremony of the new Hospital building, initiated four Brahmacharins and gave Sannyasa to two young workers of the Ashrama. On the way the Swami stopped at the Ramakrishna Mission Sevashrama, Benares, for one night only, and from there went direct to the headquarters.

Miscellany

The seventieth birthday of the Holy Mother was celebrated with great devotion and enthusiasm at the Belur Math on Monday, the 11th December last. Special Puja and Homa were conducted elaborately. Bhajanas and other devotional songs sung on the occasion highly entertained the audience. More than a thousand Bhaktas and Daridra Narayanas partook of the Prasad. A few young men were initiated into Brahmacharya, and two Brahmacharins were initiated into Sannyasa.

A large number of lady devotees assembled at Sri Ramakrishna Math, Baghbazar, Calcutta, to honour the loving memory of the Holy Mother. They were treated to devotional music and sumptuous Prasad.

The birthday was also observed at many other Maths and Ashramas of the Order of Sri Ramakrishna.

The *tithi* of Srimat Swami Vivekananda's nativity falls on Tuesday, the 9th January, 1923. We request all Maths, Ashramas and Societies observing the 61st birthday of the Swami to kindly send us the reports of their celebrations at an early date.

Prabuddha Bharata

वसिष्ठ आचरत



प्राप्य परास्मिन्बोधते

Katha Upan. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

2nd July, 1920 (continued):

Gradually the topic was raised of Magnhiram Baba who for nearly forty years had been steadily practising Brahmacharya, and was highly erudite in the Shastras. He had recently taken Sannyasa and was living in a garden near the Durga temple. He was a man of great renunciation, and was very reticent of speech.

Talking of steadiness of devotion (Nishthá) the Swami said, "It is impossible to reach the goal without great steadfastness of devotion."

The talk drifted on to another young Sadhu who was a great ascetic and had visited Benares sometime ago. He was then observing a vow of silence.

The Swami—He used to come here very often, but was under a vow of silence. I said to him, "Well, you have now gone through these stages of silence and so on. Haven't you? So what is the use of continuing them any longer? Why don't you speak now? Well, do you wish to acquire supernatural powers?" He used to smile at this. He had great steadfastness and was very sincere.

(Pointing to the young visitor) He appears to be a lad who is practising Sadhanas. (To those present) Don't you detect this? I see it quite clear. One test of the steadiness of mind is the steadiness of look. As soon as the mind is steady the look also is steady. No more is there any restiveness in one's looks and movements.

(To the youth, smiling) What do you want? You don't want powers, I hope?

(To the others) All's well that ends well. It is very difficult to hold on to the last. Powers sometimes come of themselves to the spiritual aspirant, but the moment one pays attention to them he is gone—his further progress is stopped. These powers, again, do not last. Not to speak of using them for selfish purposes, even using them for other ends one loses them. A man set out from his home in search of gems of the sea. When he came to the sea-shore he found various coloured pebbles and shells lying there and set himself to fill his pockets with these—he no more thought about the gems in the sea. The Divine Mother deludes all so as to make them forget their ideal. In the Kathopanishad Yama is addressing Nachiketa—

इमा रामाः सख्याः सतृया न हीदृशा लम्भनीया मनुष्यैः ।

आभिर्मल्लत्ताभिः परिचारयस्व नचिकेतो मरणं मानुषाक्षीः ॥

"These damsels, with chariots and musical instruments, are never accessible to men. I give them to you. Have them attend on you, but don't ask me about what comes after death, O Nachiketa."

And see what Nachiketa replies—

श्रीभावा मर्त्यस्य यदन्तर्कतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।

अपि सर्वे जीवितमल्पमेव तवैव बाह्यास्तव नृत्यगीते ॥

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्वाङ्मन्त्रेष्वा ।

जीविष्यामो यावदीशित्यसि त्वं वरस्तु मे वरणीयः स एव ॥

"O Death, all these are but transient and they weaken the vigour of the senses of mortals. Even the biggest span of life is but short. So let these chariots and music and all remain with thee."

"A man is not to be satisfied with riches, and when we have met thee, we shall have riches enough, and live too, as long as thou wilt rule. So I crave that very boon and nothing else."

Just as Death is trying to delude Nachiketa so the Divine Mother is deluding all. You know that incident about Sri Ramakrishna. One day Hriday* said to Sri Ramakrishna, "Why don't you ask for some powers from the Mother?" Now, he was of a childlike nature; so he approached the Divine Mother and asked for the boon, whereupon She revealed to his spiritual vision a most shocking sight, and said, "Powers are like these; would you like to have them?" Sri Ramakrishna came back in disgust and sharply rebuked Hriday. In point of fact, are they not most detestable things?

Sri Ramakrishna's nephew.

What is there in these powers? Sri Ramakrishna used to say, "It is priding oneself upon others' things, as the washerman does." What matter these to you? They all belong to the Lord, only He is making them pass through you, that's all. The case is analogous to Sri Ramakrishna's parable* of the elephant killed and brought back to life. (To the young man) No, no, one must not have leanings that way. We want Bhakti. If one but has Bhakti, what else is needed? Narada was once undergoing great austerities when he heard a voice from heaven—

अन्तर्बहिर्विदि हरिस्तपसा ततः किम् ।

नान्तर्बहिर्विदि हरिस्तपसा ततः किम् ॥ &c.

"If the Lord is ever present inside and outside, then for what object should you undergo austerities, subjecting the body to various hardships? And if He be not inside and outside, of what avail will these austerities be?" In other words, we must go through them, betaking ourselves to God. In our country, however, there is now a sad dearth of austerities. One no more hears now-a-days of

* A spiritual aspirant acquired some supernatural powers which made him proud. But he was a sincere man. So the Lord came to him in the form of a Brahmana and praising his powers wanted to see some test. An elephant was passing by. The man, gratified by the request, took some dust and uttering some Mantrams threw it on the elephant, which immediately fell down dead. Then the Brahmana wished to see if it could be made to revive. This also the aspirant did in a similar way. After witnessing all these the Brahmana said, "Well, Sir, the elephant died and it revived. But what spiritual advancement did this bring to you?" Saying this he disappeared, and the aspirant was brought to his senses,

rigid austerities as of old. - Well, this is the result of undigested Vedanta. Is it possible to understand the truths of the Vedanta without undergoing austerities? *Vichar-sagar** is a misnomer now, Pseudo-Vedantism has spoilt the country. They simply talk big—"He only exists," "The universe is non-existent, in the past, present as well as future," and so on. Nonsense! Do they mean anything by uttering those things! Vedanta cannot be understood except through austerities.

It was time for the Swami to take his bath. He said to the young man, "You should come now and then."

OCCASIONAL NOTES.

IN all our so-called national movements we have been practically forgetting that the Indian nation lives in the cottage. This is the reason why our religious, social and political activities, instead of being all-embracing and hence truly national, have ended in becoming typically middle class and aristocracy movements in which the problem of the toiling masses has more often than not been entirely lost sight of. But whenever we have thought of the labouring classes we have done so with a view to exploit them in some form or other, or to have their active support behind our so-called upper class movements. It is this neglect of

* A celebrated Hindi metrical treatise on Advaita Vedanta by Nischaldas, extensively read by up-country Sadhus, many of whom make a travesty of its teachings in their everyday life.

the masses that accounts for our lamentable failure in regenerating the country. For its progress depends directly upon the advancement of the masses—upon their prosperity, education, self-help and self-assertion. Unfortunately none of these conditions are fulfilled at the present times in India.

* * *

Grinding poverty, appalling ignorance, deplorable loss of individuality—these and many others stand as great stumbling blocks in the path of the advancement of the masses in India. And it is profitable for the rich and the middle class people to keep the poor sunk “in the hell of want and abysmal depth of ignorance,” for otherwise society will be upset and the world will certainly come to its end ! It is to protest against this oppression and tyranny of the poor that Swami Vivekananda asked with righteous anger :—“Those who say if the ignorant and the poor be given liberty i. e. full right to their body, wealth etc., do they say this for the good of society, or blinded by their selfishness ? Who constitute society ? The millions, or you, I and a few others of the upper classes ? ”

* * *

India has ever been a country of villages. It is only the present age that is witnessing the foundation and development of a large number of big towns and cities—centres of industry and commerce, education and litigation—attracting an ever-increasing number of people of both the upper and the lower classes of society. But in spite of all

this the nation still lives in the villages, however insanitary and unhealthy, unenlightened and poverty-stricken they might have become in recent times. The great work of national reconstruction lies, therefore, primarily in the villages and among the masses. But all our organisations have till now been working mainly for the urban population, especially for the uplift of the middle classes from which the organisers themselves are exclusively drawn, to the lamentable neglect of the labouring masses. This national sin is one of the chief causes of our degeneration.

* * *

In the old village self-governing communities based on the mutual co-operation of the classes and the masses, even the poorest of the poor had a place allotted to him. This was a guarantee for his not being crushed in the relentless struggle for animal existence which is growing keener and keener with the introduction of the complex factors of modern civilisation. The village communities were by no means perfect. But in spite of their limitations they had their blessings which our new systems moulded after the Western pattern can never yield. It is time for us now to rehabilitate the old community life which has existed in India from times immemorial. Only we are to modify them according to the changed circumstances and conditions, utilising in full the advantages of modern civilisation—the increased facility of communication, improved methods of farming, scientific means and methods of industry and commerce and up-to-date experiences of the Co-operative

Movement in the West, which "connects with living links the home to the nation." This, if we can accomplish it, would be a true evolution of the old village Panchayat system which may be rightly called in the language of the Irish idealist, George Russel, India's "traditional and natural *communism in work*."

* * *

India is primarily an agricultural country. But the condition of the cultivating and labouring classes is far from being prosperous, nay precarious in the extreme. Poverty and disease, famine and pestilence, faction and litigation are sapping the vitality of these half-starving and semi-naked people. These helpless and poor villagers are generally left to the mercy of the corrupt agents of absentee land-lords, and are exploited by the unscrupulous traders, middlemen and money-lenders. Litigation fomented by village cliques and encouraged by legal practitioners has been the cause of the ruin of thousands of families and hundreds of villages in India. People resort to law courts often with a view of feed their hatred and revenge, but always to court ruin both of themselves and their enemies. So great has been the rush to law courts, and so disastrous its effect that it made a most sympathetic and celebrated judge of the Calcutta High Court, Sir John Woodroffe, remark with a sorrowful heart—"The people are becoming poorer by litigation. The hard won money of the cultivator and others finds its way into lawyers' pockets. It is better that the poor should have enough to eat and marry their daughters than that

lawyers should raise their "standard of living" through superfluous wealth."

* * *

Appalling ignorance of the fundamental principles of agriculture and farming, and of sanitation and hygiene, not only among the illiterate but also among the so-called educated, are responsible to no small extent for the poverty and disease which are taking a heavy toll of life in every village year after year. Violation of the elements of economy, and false economy for the matter of that; indiscriminate destruction of jungles for the purpose of extending cultivation, as we find especially in hilly tracts, to the great national and individual loss in timber, lac and other valuable products of the forest; neglect in storing superfluous rainwater that may be utilised for irrigation purposes during the days of drought;—these are some of the main causes retarding the economic salvation of the masses and the country. To these are to be added also the lack of initiative to tap fresh but easy sources of substantial income at a very small outlay, want of concerted action owing to cliques and factions, and above all a lamentable indolence passing under the high sounding name of resignation to the Divine Will, which tends to make the people depend more on chance than on their individual and communal endeavours for the betterment of their economic condition.

* * *

To diagnose the root cause of the present malady and find out a satisfactory solution to the economic problem of the country we are to study the social history of the people. It is not enough

to simply lay the whole blame at the door of the people, and hold them responsible for their degeneration and the consequent downfall of the country. The burden of responsibility lies elsewhere. It is centuries of oppression and tyranny of the poor labouring classes by ourselves—the so-called higher classes enjoying an unfair advantage over them—that has reduced the masses to their present helpless and miserable condition, and has killed their individuality and with it all spirit of self-reliance and initiative. Indeed “we have for all ages been sucking their blood and trampling them under foot,” to quote the apt words of Swami Vivekananda. ...“We hated and hated them till they have lost faith in themselves.” Denial of the light of education, relentless exploitation, inhuman social tyranny, enslavement of the body and soul—all these forms of oppression have been perpetrated by us under the cover of scriptural and social sanctions. It is our bounden duty now to undo what our forefathers have done, and what we ourselves in our selfishness are still continuing with impunity.

* * *

The great task before us then is village reconstruction. Practically very little has been done in this direction by our philanthropic organisations. Many of our charitable bodies have been maintaining some Homes of Service and educational institutions for certain classes and sections of the people. Some of them also carry on temporary relief works in times of wide-spread disasters such as floods, famines and the like, in the form of free distribution of

food and other necessities of life. But the main work has as yet been left untouched. Says Swami Vivekananda by way of suggestive criticism of temporary relief measures undertaken by some workers of his Order :—"It seems they are frittering away their energies in one little village and that in only doling out rice. I do not hear that any preaching has been done along with this helping. All the wealth of the world cannot help one little Indian village if the people are not taught to help themselves. Our work should be mainly *educational*, both moral and intellectual.....And then so far it seems to have been ineffectual, for they have not succeeded in rousing the people, so that they may learn to be self-reliant, frugal and not given to marrying, and thus save themselves from future famine."

* * *

A hungry people can never to expected to care for education or religion. Our first task then is to solve the economic problem of the people. By adopting improved means of agriculture and scientific farming, introducing cottage arts and industries, starting irrigation works such as can be easily taken up by the village folk, and organising co-operative societies we can solve the problem of food, and at the same time save the people from the clutches of the blood-sucking capitalist. Next comes the question of education suited to the requirement of the masses. Besides starting schools for general and vocational education, we are to revive our old Kirtanas and Kathakatas, our Jatras and Melas. These are to be supplemented

by lectures with the aid of cameras, globes, maps, magic lanterns etc., with the object of imparting to the masses an elementary knowledge of hygiene and sanitation, scientific agriculture and farming, geography and astronomy and other instructive and useful subjects which are calculated to broaden their vision and general outlook. All these acts of service to the masses we are to take up with a view "to develop their lost individuality," to help them to solve their problems in their own way, that is to say, to help themselves.

* * *

There lies a great danger before us. All mass movements in the West have a tendency to divorce religion and even morality from life. It would be the height of indiscretion on our part to imitate this Western spirit, forgetting the great fact that religion is the soul of the Indian people, whether they belong to the classes or to the masses. We are to assimilate all the best ideas and ideals of the West in our own way, keeping intact the spirit of our distinctive culture and civilisation. We must not forget that every social and political organisation in India to be a living force in the regeneration of the Indian people must be based on the secure foundation of spiritual ideals. To hold this central theme of Aryan civilisation before their vision Swami Vivekananda asked all persons working for the uplift of the masses :—"Can you give them their lost individuality without making them lose their innate spiritual nature? Keep the motto before you: 'Elevation of the masses without injuring their religion.' " Let us not lose sight of this fundamental ideal of the Indian people, and bring ruin and disaster to our beloved Motherland.

RELIGION UNIVERSAL.*

BY SWAMI PRAKASHANANDA.

**"From the unreal lead us into the Real.
From darkness lead us into Light.
From death lead us into Immortality.
Reach us through and through ourselves
And forevermore protect us by Thy compassionate face."
Om Peace, Peace, Peace.**

IT is impossible, within the short compass of a single lecture, to do justice to such a vast subject. So I will try to place before you some of the salient points of the broad and universal teachings I have learned at the feet of the great master-minds, ancient and modern, the great messengers of light who have blessed our planet at different periods of the world's history.

Though religion is the most vital and important phase of our life, yet in many we note the tendency to keep aloof from religious culture. Religion is often confused with superstition and priestcraft. It is true that the sledge-hammer blows of modern scientific research have crumbled into atoms many so-called doctrines and dogmas. But we must remember that the essentials of religion remain intact. There is superstition in science as well as in religion. Still there is a general tendency to accept everything that comes from Huxley or Tyndall or Dr. Thompson, while truths taught by St. Paul, or St. Francis of Assisi, or Sankaracharya are disregarded.

In reality religion does not consist in believing in dogmas and doctrines, but in realisation or direct perception. As in science and art we must first study and practise to become efficient, so in religious culture we should study and practise to gain spiritual experiences.

* A lecture delivered on board the S. S. China on the Pacific ocean on Nov. 4th, 1922.

The question may come to our minds "Which religion shall we follow?" There are so many opinions, so many bewildering ideas about God and the soul that we do not know what course to take. That is why I want to present before you the ideal of a universal religion which will enable you to grasp the fundamental and basic truths underlying all religions. I shall divide the subject into two phases. First I will give you the synthesis of the broad and universal aspects of religion, and then I will speak about the harmony of religions based on the recognition of the law of unity in variety.

Religion in order to be universal must be as broad as the heavens above and as deep as the ocean beneath. In its catholicity it must embrace all beliefs and faiths and it must be able to satisfy divers types of mind of all lands and races. It must give opportunity to all to reach the real aim of life which is the realisation of the Divine within.

No particular religion can claim to be a universal religion. A religion built around a particular personality may satisfy some, but cannot satisfy all. For instance, the personality of Christ around which Christianity is built may appeal to many, but not to all humanity. Similarly the personality of Buddha, or Krishna, or Mohammed may satisfy many but not all temperaments. So religion to be universal must be based on impersonal or eternal verities of life and creation, and at the same time must recognise the importance and necessity of varied personal ideals suited to different temperaments and natures.

In studying religion we study not only the life of the great founders of religion, but also the scriptures on which religions are based. The Christians have the Bible, the Mohammedans the Koran, the Jews the Talmud, the Hindus the Vedas, the Buddhists the Tripitakas, etc. Now, if each religion declares its own scripture to be revealed and wants you to believe in that scripture alone and to reject all others, then quarrels and difficulties begin. So a universal religion must accept all scriptures, and it must also lead one to the plane "where scripture becomes no-scripture," that is, to

the plane of spiritual enlightenment where all scriptures are left behind as no longer necessary, when the soul enters into the realm of Divine experience.

Religion to be universal must include all the different aspects of God. As long as we are human and live in the realm of personality, our God is personal. We approach Him through different human relations. God is our Father, God is our Mother, our Friend or Beloved. We try to direct all our affections and sentiments towards the ocean of Divine Love.

When we rise above the anthropomorphic conception of God, we evolve into a broader aspect of understanding. God is then no longer a person. He is then the Divine Spirit immanent in all. In the heaving, swirling ocean waves, in the charming cadence of waterfalls, in the glorious beauty of the rising sun, in the soft glow of the moon, in the sweet trill of the birds, in short, in all the varied manifestations of Nature, we realise the presence of the all-pervading Spirit of which we are parts and parcels. We can now no longer limit God's presence to a little altar or place of worship. Now the whole universe is 'His altar on which as so many candles are burning the sun and moon and stars. A garden of fragrant flowers is like a bouquet placed in worship before the *Irat*, the Universal Being.

We still grow, and finally discover that the kingdom of heaven is within us. In the innermost chamber of our soul, in the deepest sanctuary of our very being we commune with God, and we realise with the Great One of Galilee that "I and my Father are One," or with Krishna that "I am the Soul of all beings."

A universal religion must include all stages of spiritual evolution from image-worship to absolutism. Whenever a concrete object is taken as a symbol or *pratika*, to grasp a higher ideal, it cannot be called idolatry. In taking care of our body, if we forget the indwelling Spirit, we perform a kind of idolatry. In this sense we are all idolators. We are so constituted that we travel from lower to higher spiritual

states. By doing so we at last reach the highest.

All the religions which are fed by the eternal fountain-head of life and light exist for the good of humanity. Those who try to destroy other religions and uphold their own particular faith as a universal religion are acting in ignorance. It has been tried again and again. And as the result the world has suffered from persecution and fanaticism and bigotry.

Harmony of religions can be established only when we realise that back of variety of methods and paths there is unity of goal and purpose. Though our goal may be to reach the same mountain peak, we can travel by different roads. A circle has only one centre but there are many radii which all converge to that centre.

Persons of similar minds naturally group together and thus different sects or faiths are established. But this is no reason that there should be sectarianism. We may be devoted to our particular path without being fanatical or bigoted. Let us follow our own particular path, be devoted to our own chosen ideal, have faith in our own scriptures and at the same time give liberty to others to follow their own ways. Let us bid adieu to all uncharitable and inharmonious feelings, realising that we are all travelling towards the same goal by different avenues of study and spiritual culture. It reminds me of a well-known hymn that we Hindus are supposed to repeat from our childhood, "As rivers taking their rise from different sources all mingle their water into the sea, so all the different paths, crooked or straight, that men take through different tendencies, lead ultimately unto Thee, O Lord."

May He who is Ahura Mazda of the Zoroastrians, Jehova of the Jews, Father in heaven of the Christians, Allah of the Mohammedans, and Brahma or the Divine Spirit of the Hindus, the God of all nations and peoples, give us true understanding and strength to carry this idea of harmony into our daily lives.



THOUGHTS FROM VEDANTA.¹

BY H. W. B. MORENO, B. A., PH. D., M. R. A. S.

Thy thirst, deluded one, for wealth avoid,
Make mind and soul and all, of that devoid ;
The fruit of thine own labours is thy lot,
Seek but for this, why seek for what is not?

Who is thy wife, or who thy son? Indeed,
Strange is this world to such as do pay heed ;
Dost know to whom, O, brother, thou belongest ?
Reflect on It,² from whence thou know'st thou comest

Why seek for earthly wealth, or worldly fame,
Both have their baffling ills, their woes the same ?
Know that the bee that doth the honey bring
Hides in its sheath the sharp and painful sting.

With pride of wealth old age and youth do play,
Fleeth all this as doth the light of day ;
Knowing thou this, illusive pomp,³ forsake,
To the goal of Brahman⁴ now thyself betake.

Unsteady as the water on the leaf
Of budding lotus, so is transient, brief

1. Vedanta.—The system of Hindu philosophy found in the Vedas and expounded by Sankaracharya.

2. It—God as impersonal, unknown and unknowable.

3. Illusive pomp.—The illusion of this universe, *Maya*.

4. Brahman.—“That from which all animate and inanimate objects have come into existence, in which they live and play like waves in the sea, and into which they return ultimately at the time of dissolution, know that to be Brahman, or the Infinite Substance, or God.”—Vedanta.

All worldly joy ; eschew this false domain,
Penance thy raft, thou'lt cross the Samsar-main.⁵

For birth and death they follow one another,
Like twins they issue from the womb of Mother,⁶
Such is the Wheel of Karma⁷ circling round,
Now up thou art and now thou seek'st the ground.

Day follows night and winter ushers spring,
Each has its joys and both their sorrows bring ;
Time hastens on and if Life's span decrease,
Hope ever rises and man's aims increase.

Hoary with age and poised on trembling joints
Man wends his way, while Hope to distance points.
The bright mirage defeats his longing will,
Now it is near and now 'tis distant still.

Life is but death and death the gate of life,
This in thy bosom face all earthly strife ;
For yet the death of deaths⁸ shall set thee free
To enjoy the sweets of immortality.

Away from tumult, far from voice or sound,
Couched on thy deer-hide,⁹ seek the tranquil ground.
There let thy soul in contemplation rise,
To realms above the earth, beyond the skies.

5. Samsara-main.—This material universe and all that it entails.

6. Mother.—The Universal Mother, Aditi of the Vedas, Sakti of the Tantras ; see Rig Veda x. Hymn 125.

7. Karma.—The law of causation and of action and reaction ; an endless cycle of births and rebirths due to our actions which have to be atoned for in other lives.

8. Death of deaths.—The final death which merges the seeming Finite Ego into the Infinite Ego.

9. Deer hide.—The common carpet on which all Yogis i.e., religious devotees, sit in contemplation.

For friend and foe and kith and kin must cease,
When thou hast reached the bounds of perfect peace;
There from those heights empyrean thou shalt see,
Alone thou wast, and is, and e'er shall be.¹⁰

The earth and sea below, the sky above,
Shall merge into the ocean of pure love,
Beyond those bournes thy Self¹¹ in joy serene,
Shall view what shall be, is, and what has been.

Set free from all desire, from lust and greed,
Made free from bond of caste or earthly creed,
Ask : "Who am I?"¹² Then let the inward eye
Of contemplation answer to that cry.

For birth and death must cease and thou and I,
And God and man, for vain such notions lie,
The All is I and I the All, thou'lt say,
Lo, "Aum"¹³ reveals this as the light of day!

Borne by the current of supernal bliss,¹⁴
All thoughts shall vanish, all shall pass but this :
"The One Unknown that broods upon the deep,
Embosoms all in one eternal sleep."¹⁵

10. Alone.....shall be.—A reference to the monistic theory, that the Soul of man expanded is the World-Soul or God and is, therefore, the only Entity in the universe.

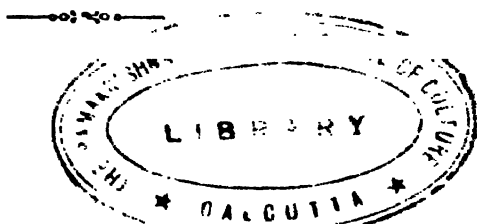
11. Self.—The Higher Self, or Atman.

12. Who am I.—The Vedantists hold that in the answering of this question lies the solving of the Riddle of the Universe.

13. Aum.—The mystic emblem of the Deity. It is a syllable formed of three letters, a, u, m, the first letter stands for the Creator, the second for the Preserver and the third for the Destroyer.

14. Supernal bliss.—Samadhi.

15. Eternal sleep.—Auanda, the Buddhist Nirvana.



INDIA'S CONTRIBUTION TO WORLD-PEACE.

“WORLD-PEACE” has become the table talk of to-day ; and there is a frenzied and spasmodical attempt amongst the renowned political experts of the world to find out the broken string in the great instrument of Harmony. The huge Armageddon of 1914, into which, moth-like, all the nations plunged themselves heedless of consequences, is over to-day, but the deep and sombre rumblings of the passing distant thunder are even now deafening our unwilling ears and arousing disgust and apathy in the minds of the real peace-seekers of the world. In the evolutionary march of human life, many sophists and casuists weaving around them impenetrable chrysalides of sophistical perplexities, flourished in the past and are still rising and melting away like the morning-dew evaporating at the approach of dawn. But the days of casuists and sophists have gone by. It is neither the age of Machiavelli nor of Metternich, of crookedness or insincerity. But it is an age of seers and prophets, or reformers and true philosophers having enlarged visions, wider sympathies and expanded hearts radiant with the glow of love, sincerity and toleration.

The nations of the West have not as yet recovered from the terrible shock of the last great world-war ; jaded and exhausted as they are, they are trying on the one hand to recoil back on the peaceful avocations of their commercial and industrial life so as to replenish the exsiccated financial river and on the other hand to evolve a universal balm to soothe the lacerated heart of Europe and thereby to ensure the future equilibrium in the disturbed mentality of the West. The deadly poison churned out of the ocean of materialism has been vitiating the very life-blood of humanity at large. The East is none the less a sufferer for that. The Oriental young minds so long immune from the siren clutches of

materialistic culture have now become so much fascinated by its ephemeral products, that they have not only spelt the ruin of their own society but also of their indigenous culture.

But has the world really grown sick of the orgy of horrible bloodshed of the last few years? Or the frantic efforts of the so-called peace-makers round the political table are but blinds to hoodwink the expectant world and to forge new and stronger fetters for the coming generations? The one question that naturally suggests itself to the mind at the outset is that until a true panacea for all corrosive evils which have diseased mankind is evolved, any number of political shibboleths or machinations to cloud the real issue, will fail to tranquillise the agitated heart of the world; and the filamented structure of so-called peace will vanish into nothingness at the least concussion of injured interests. Remove the curtain that hangs over the past and look to the congregated historical phenomena that adorn the spectrum of history as object-lessons to humanity. Similar wars were fought with no less ferocity amongst the different nations of antiquity. The Pharaonic imperialism built by Thutmosis III on the bones of the weak nations, the Assyrian militarism under its long roll of bloody kings, the meteoric but splendid victories of Hannibal and the cataclysmic wars of Caesar whose very name was a terror to the then known world, now crowd into the mind in quick succession and remind us of the fruitlessness of the evanescent strength of the sword against the true culture of humanity, of matter against spirit. What to speak of the so-called "Dark Ages" of old, even the history of the modern age which boasts of so many conquests in the domains of Science, Art and Philosophy is replete with the incidents of sanguinary warfare. The military activities of Napoleon, which seemed to have stopped the very beating of the pulse of the nations only a century back, are still fresh in the memory of men and the Second Peace of Paris is regarded by the saner sections of historians as an insult to humanity. The last war of 1914 has topsyturvied and destroyed the nicely-polished temple of peace erected on the embers of deep-seated discontent of

mankind suffering from manifold disabilities. The human genius was never more tasked to evolve a means to establish peace in the world as it is now. But nothing definite has as yet been launched to cry halt to injustice and anarchy which are running rampant in the world.

What, after all, is the synthetic value of this unfettered play of Titanic human energies? Will this state of things persist even in times to come? The teachings of the saints and prophets have so long been trampled under foot. The sublime teachings of Christianity have almost lost their spiritual significance with the children of Jesus, who are pursuing the phantasmagoria of "World-peace on the basis of the military and territorial readjustment of the few great powers" to the total denial of the legitimate rights and aspirations of the so-called inferior races of the world! Even the lessons of history, what to speak of the unerring voice of the Gospel, have utterly failed to silence the political controversies. But the peace-makers or rather the "peace-breakers" of the world are still oblivious of what an uncertain ground they are treading in the sacred name of peace; and none knows when the smoulding crater would burst!

But time has come when the West so long unresponsive to the call of the Age must look to India for a true solution of these tangled and knotty problems. The voice of the East is not the 'clarion strain' that summons the warring combatants "to march to the heat of the fray," but it is the unmistakable voice of the Vedanta which calls all the warring races to sink their differences and to annihilate the un-Christian-like narrowness of views for the common good of humanity. The message of India cannot go unheard and its deep penetrative voice has already created a stir and commotion in the thought-world of Europe and is finding echoes across the Atlantic amidst the din and bustle of materialism. The stentorian voice of Lucian Hosmer is heard to-day:—

"Hear, hear, O ye nations, and hearing obey
The cry from the past and the call of to-day!
Earth wearies and wastes with her fresh life outpoured,
The glut of the cannon, the spoil of the sword."

"Lo, dawns a new era, transcending the old,
 The poet's rapt vision, by prophet foretold !
 From war's grim tradition it maketh appeal
 To service of all in a world's commonwealth !"

India stands in the forefront of the nations with the message of toleration, love and renunciation which the West wants most seriously to-day. "It is in India that the Hindus have built and are still building churches for the Christians and mosques for the Mohammedans. In spite of their tyranny and in spite of the vile languages they are given to uttering, we will and must go on building churches for the Christians and mosques for the Mohammedans until we conquer through love, until we have demonstrated to the world that love alone is the fittest thing to survive and not hatred, that it is gentleness that has the strength to live on and fructify and not mere brutality or physical force!" This grand idea of toleration which is the groundwork of peace and amity is totally lacking amongst the peoples of the West; but India holds out to them not only the eternal grand idea of toleration but also of the spiritual oneness of the whole universe; and when this idea of oneness is understood, it will change the whole aspect of things. The world would no longer be a battlefield of nations but a play-ground of humanity living in spiritual brotherhood under the spiritual fatherhood of God. This spirit of oneness is the cardinal principle of the Hindu philosophy; and as a matter of fact, until this principle is recognised, unless the teachings of the Upanishads and the Holy Gospel crystallise in the European minds into a transcendent idealism dominating the mental and spiritual pulsations of the Western peoples, the world would have no chance of enjoying any permanent respite from this orgy of bloodshed and quarrels. It is India which must supply the world with this life-giving water to quench the burning fire of materialism which has been eating into the very hearts of the millions. Hence have proceeded the tidal waves of philosophy that have covered the earth and it is again "India wherefrom must start the wave which is going to spiritualise the material civilisation of the West," and to supply the world with the lost string in the instrument of Universal Harmony for which the political giants are exerting themselves so much.

KHAGENDRA NATH SIKDAR, M. A.

SANKARA VEDANTA AND PRACTICAL LIFE.

BY PROF. SURENDRA NATH BHATTACHARYA, M. A.

(*Concluded from page 20.*)

SANKARA defines अविद्या (Avidya), wrong knowledge, error, Nescience thus :—

“Superimposition is the apparent presentation of the attributes of one thing in another thing. And therewith agrees also the popular view which is exemplified by expressions such as the following :—‘mother of pearl appears like silver,’ ‘the moon although one only appears as if she were double.’”

“अध्यासो नाम अतस्मिन् तद्वृद्धिः ”—“Superimposition is that which makes one thing appear as another.” And according to Sankara, Brahman is the ultimate reality and upon it the whole world is superimposed. I do not here like to discuss the question by whom it is superimposed. It will be sufficient for my purpose to say that Sankara admits that a true definition of this अविद्या (Avidya) or अध्यास (Adhyasa) is impossible and yet there is no denying of it, as it is found to be inherent in man’s nature. We generally regard this body of ours to be identical with our self, sometimes we identify our self with the aggregate of the states of consciousness and so on. But a little introspection brings the falsity of such identification to the surface and we are convinced that the self is neither the one nor the other. This is, however, by the way.

Now suppose a man takes a cord in darkness for a snake. He will at once run away from it with trembling legs and do all that would follow as a true consequence of a true sight of a cobra. The apparent and unreal snake is as true and real to him as any one in flesh and blood. As long as he labours under the delusion he is not at all cognisant of the fact that there is in reality no snake, and to him the apparent snake

has a reality of its own. A similar reality Sankara assigns to this world of ours. He says that as long as we take this world to be the world and nothing more, i. e. as long as we do not know that it is really a superimposition, we cannot but regard it as real. Such a reality the world certainly possesses, but this reality is not ultimate.

"The entire complex of phenomenal existence is considered as true as long as the knowledge of Brahman being the Self of all has not arisen; just as the phantoms of a dream are considered to be true until the sleeper wakes. For as long as a person has not reached the true knowledge of the unity of the Self, so long as it does not enter into his mind that the world of effects with its means and objects of valid knowledge and its results of actions is untrue; he rather in consequence of his ignorance, looks on mere effects (such as body, offspring, wealth etc.) as forming part of and belonging to his Self, forgetful of Brahman being in reality the Self of all. Hence as long as true knowledge does not present itself, there is no reason why the ordinary course of secular and religious activity should not hold on undisturbed. The case is analogous to that of a dreaming man who in his dream sees manifold things, and, up to the moment of waking, is convinced that his ideas are produced by real perception without suspecting the perception to be a merely apparent one."

"Before the knowledge of the unity of the Self has been reached the whole true and false course of ordinary life, secular as well as religious, goes on unimpeded." Vedanta Sutra Bhashya. II-i-14.

"For the phenomenal world, on the other hand, we may admit the relation of sufferer and suffering just as it is observed, and need neither object to it nor refute it." Ibid. II-ii-10.

"Hence there is room for the scriptural passages which set forth the distinction of knower and objects of knowledge, for perception and other means of knowledge, for the intuitive knowledge of the apparent world and for the part of the

scripture which contains injunctions and prohibitions. Accordingly the scriptural passage—‘when there appears a duality one man sees another as different from him’—admits all the ordinary course of life as long as there is ignorance; while the passage—‘when everything becomes nothing but the Self, who sees whom?’—denies all practices when true knowledge arises.” Ibid. I-ii-20.

“On the other hand we must remember that the so-called real creation with its ether, air, etc. is not also ultimately real, for as we have proved above (Brahma Sutra, II. i. 14) the entire expanse of things is mere illusion. The world consisting of ether etc., however, remains fixed and distinct up to the moment when the soul cognises that the Brahman is the Self of all.” Ibid. III-ii-4.

“देहात्मप्रत्ययो यद्वत् प्रमाणात्वेन कल्पितः ।

लौकिकं तद्वदेवेदं प्रमाणं स्वात्मनिश्चयात् ॥”

“As the knowledge of the Self as body is regarded as true, so also is this phenomenal world before the realisation of the true Self.”

“अवधारविषयमपेक्षिकं सत्यम्”—“The objects of ordinary life have a relative reality.” Taittiriya Bhashya, II-3,

From the above quotations it will be clear that Sankara is ever ready to assign a relative reality to the phenomenal world. And it will not be out of place here to notice that he makes a clear distinction between what he terms as **असंभव** (impossible) and what he terms **निष्ठा** (unreal). This visible world is not as unreal as the horns of a man, flowers in the sky, the son of a barren woman. Though this world and the son of a barren woman are both unreal, yet there is certainly a difference in kind between their unrealities. When Sankara declares the world to be unreal he is cautious to remind us that it is not as unreal as the above sets of impossibilities.

He also makes a clear cut distinction in nature between the two sets of ideas, namely the ideas of the dreaming state and those of the waking state.

“न स्वप्नादिप्रत्ययवज्जागरितप्रत्ययो भवितुमर्हति ; कस्मात् ?—वैधर्म्यात् ।”

—"The two sets of ideas cannot be treated on the same footing on account of the differences in their character." Hence the unreality of the world is different both from that of the son of a barren woman and from the phantoms of a dream.

Sankara understands reality from various points of view. He attributes **पारमार्थिक सत्यत्व** (real reality, reality as such, reality in itself—here I intentionally avoid the term 'absolute,' which seems to be very treacherous and misleading) to Brahman only, **व्यवहारिक सत्यत्व** (practical reality, reality as is sufficient for all our practical purposes) to this phenomenal world, and **प्रातिभासिक सत्यत्व** (apparent reality) to **शुक्तिरजत** (silver superimposed on mother of pearl) etc. And he distinguishes those from what is **असंभवी** (impossible), such as the son of a barren woman. The word real is, indeed, very elastic and has undergone many violent changes of meanings. "Thus to the great majority of mankind, what we call the phenomenal world is thoroughly real, they know nothing more real. But the time comes when it is perceived that the phenomenal world is but phenomenal and that behind these appearances there must be something real that appears."

I now propose to quote a few passages from Sankara where he refutes the views of those who deny the world, and from these, I hope, the reader will be able to see in what clear terms he admits the reality of the world. Nowhere is he so clear in his views of the world as in his refutations of some of the Buddhist doctrines of the world.

Of the various sects of the Buddhists the Yogacharas, otherwise known as Vijnanavadins (idealists), maintain that the external objects are unreal. Sankara strongly criticises their doctrine and herein we clearly mark his exact ideas of the external world. According to the Yogacharas the Ego (**अहम्**) alone is perfect (**परिनिष्ठित**). Non-ego or the external world is false (**परिकल्पित**) and conditional (**परतन्त्र**). So far Sankara does not differ from the above view. He only insists that the external world as it is cannot be denied altogether. Call it **परिकल्पित** and **परतन्त्र** or whatever you like, still it is there.

The main argument he sets forth in its support is *simple perception*.

"The non-existence of external things cannot be maintained because we are conscious of them. In every act of perception we are conscious of some external thing corresponding to the idea whether it be a post or a wall, or a jar, or a piece of cloth, and that of which we are conscious cannot but exist. Why should we pay attention to the words of a man who while conscious of an outward thing through its approximation to his senses affirms that he is conscious of no outward thing, and that no such thing exists, any more than we listen to a man who while he is eating and experiencing the feeling of satisfaction avows that he does not eat and does not feel satisfied!" Vedanta Sutra Bhashya, II-ii-29.

Here the table is turned upon the opponent who charges Sankara with nihilism.

Then again, "The Yogacharas in support of their doctrine 'that the external world does not exist,' hold that apart from all other reasons the existence of the outward world is not possible at all." To this Sankara answers:—"Possible is whatever is apprehended by perception or some other means of proof; impossible is what is not so apprehended. Now the external things are, according to their nature, apprehended by all the instruments of knowledge; how then can you maintain that they are not possible?" Vedanta Sutra Bhashya, II-ii-28.

"As thus the distinction between the two states (dreaming and waking) is evident to everyone, it is impossible to formulate the inference that waking consciousness is false because it is mere consciousness, such as dreaming consciousness; for we certainly cannot allow would-be philosophers to deny the truth of what is directly evident to themselves." Ibid. II-ii-29.

"For this apparent world, whose existence is guaranteed by all the means of knowledge, cannot be denied, *unless some one should find out some new truth* (based on which he could impugn its existence)." Ibid. II-ii-31.

From the above it is clear that Sankara does not deny the

world, on the contrary he repudiates with all the command in his possession the nihilistic doctrine of the world; although in his writings we notice one point namely when he declares this world to be *मिथ्या* (unreal) he does so only with reference to the Supreme Soul. So long as we are creatures of this world and labour under the influence of Nescience it is as real as anything. Only when the Self gets out of the meshes of ignorance and realises its true nature this apparent world would no longer appear before it as such. So long as that Self-knowledge does not dawn all pursuits of life, secular or religious, must be followed.

"Again, if you think that works lead to bondage and hence they must be avoided, that is also wrong." Gita-III-9.

"All works are means to knowledge. Hence one must exert himself more vigorously for these means and not so much for the end." 'Taittiriya Bhashya, I. 11.

Here Sankara gives special stress on work.

From what has been said above it will be clear that Sankara nowhere regards this apparent diversity of things as untrue and non-existing as the son of a barren woman. He says this much only that reality in its absolute aspect belongs to Brahman only, and the world, though it has no such reality, yet has a practical reality. The perceptions of the dreaming state are regarded as true as long as the dream lasts, similarly the world continues to have all its practical value and is regarded as real so long as Self-knowledge does not arise. To regard the body as the soul is, no doubt, false, but to one who has not as yet realised the truth that the Self is apart from the body, it is all right. Similar is the case with this apparent world as well.

The phenomenal world, which is called forth, like the mirage in a desert, has its reality in Brahman alone. Only it must be remembered that what we perceive can never be the absolute Brahman, but a perverted picture only, just as the moon which we see manifold and tremulous in its ever changing reflections on the waving surface of the ocean, is not the real moon, though deriving its phenomenal

character from the real moon which remains unaffected in its unapproachable remoteness. Whatever we may think of such a view of the cosmos it is clear that our name of nihilism would be by no means applicable to it."—Max Muller.

For all practical purposes Sankara would hold that the entire phenomenal world, both in its objective and subjective character, should be accepted as real. It is as real as anything could be to the ordinary mind. It is not here emptiness or void as the Buddhists maintain. And thus Sankara Vedanta leaves to every man a wide sphere of real usefulness. The world as it is in all its variety has, according to Sankara, a reality as real as anything can be to the ordinary mind. But what seems ridiculous is that those who speak in the name of common sense should first deny that there can be any reality beyond what we ordinarily perceive, and then posit that higher reality, in which they themselves do not believe, is denied to the objects of their senses. You say that this world has a reality of its own and that nothing can be more real than this, well and good,—*वयेच्छ विवतां द्वैतं, तत्त्वं स्वहीतमेव हि*, "Enjoy duality to your heart's content, but non-duality alone is the highest truth," and no body will object to it. But with what good sense can you fall foul upon us if we are not ready to impart any higher reality i. e. the reality of Brahman to it? If you don't believe in any higher reality than this every day world you will of your own accord go on with the ordinary course of life, and the world to you is as practical as anything; again if you are a little sceptic and doubt the reality of the world, you cannot, even if you like, escape from it. You must make your way through this very world in order to arrive at any higher reality you may have any idea of.

Thus we see that the notion that the versatile world is an entire illusion, that all that passes into the apprehension of the individual is but a phantasy, nay that every seeming thing is unreal and all is visionary is not the teaching of Sankara.

SRI KRISHNA AND UDDHAVA.

(Continued from page 34.)

वैद्यारोच्ययाऽसङ्गयितया द्विजसंशयः ।

प्रतिबुद्ध एव स्वप्नाभानात्वाद्भिनिवर्तते ॥१३॥

13. With his doubts dispelled by a clear vision sharpened by non-attachment, he turns away¹ from multiplicity, like an awakened man from his dreams.

[¹ *Turns away &c.*—sees the one Brahman amid the unreality of the universe.]

यस्य स्युर्वीतसंकल्पाः प्राणोन्द्रियमनोधियाम् ।

वृत्तयः स विनिर्मुक्तो देहस्योऽपि हि तद्गुणैः ॥१४॥

14. He, the functions of whose Pranas, organs, Manas and intellect are free from plans, is indeed free from the attributes of the body even though he may be in it.

यस्यात्मा हिंस्यते हिंसायै न किञ्चिद्वच्छया ।

अचर्यते वा कश्चित्तत्र न व्यतिक्रियते बुधः ॥१५॥

15. He, who is not affected when his body, without any ostensible cause, is tortured by the cruel, or at another time somewhat worshipped by anybody, is a wise man.

न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा ।

वदतो गुणदोषाभ्यां वर्जितः समदृक् मुनिः ॥१६॥

16. The saint, with an even eye to all, and free from merits or demerits, should not praise or blame anybody who may do or say anything good or evil.

नकुर्यान्न वदेत्किञ्चिन्न ध्यायेत्साध्वसाधु वा ।

आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥१७॥

17. The saint should not do, or say, or think of, anything good or evil ; taking pleasure in the Self he should wander in this manner,¹ like an idiot.

[¹ *In this manner*—indifferent to all bodily functions.

All these are preparations for one seeking Liberation.]

शब्दब्रह्मणि निष्णातो न निष्णायात्परे यदि ।

श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥१८॥

18. If one versed in the Vedas be not versed¹ also in Brahman, his labour,² is the only result of his exertions, as in the case of one who maintains a cow that no more calves.

[¹ *Versed &c.*—i. e. a man of realisation.

² *Labour &c.*—i. e. it is in vain.]

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजां च ।

वित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां मया रक्षति दुःखदुःखी ॥

19. My friend, he who maintains a cow that no more gives milk, an unchaste wife, a body under the control of another, a wicked child, wealth not bestowed on deserving people, and speech devoid of references to Me, is one who suffers misery after misery.

यस्यां न मे पावनमङ्गकर्म स्थित्युद्भवप्राणनिरोधमस्य ।

खिलावतारेप्सितजन्म वा स्याद्वन्ध्यां गिरं तां बिभृयान्न धीरः ॥

20. The wise man, my dear, should not entertain that futile speech in which there is no mention of My sanctifying deeds comprising the origin, maintenance and dissolution of this universe, or of My births—dear¹ to the world—when I incarnate Myself at will.

[¹ *Dear &c.*—which people so much like.]

एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि ।

उपारमेत विरजं मनो मय्यर्प्य सर्वगे ॥२१॥

21. Removing the delusion of manifoldness in the Atman through such discrimination one should cease from activities, holding the purified mind on Me, the Omnipresent One.

यद्यनीयो धारयितुं मनो ब्रह्मणि निश्चलम् ।

मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥२२॥

22. If thou art unable to hold the mind steady on the Brahman, then perform all actions without caring for results, giving them up unto Me.

[Finishing the topic of Jnanam, the Lord proceeds to inculcate Bhakti which is an easier and surer path.]

श्रद्धालुर्मे कथाः शृण्वन्नुभद्रा लोकपावनीः ।

गायन्नुस्मरन्कर्म जन्म चाभिनयन्मुहुः ॥२३॥

मदर्थे धर्मकामार्थानाचरन्मदपाश्रयः ।

लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥२४॥

23-24. O Uddhava, listening to, singing and reflecting on tales about Me that are highly conducive to the well-being and purity of the worlds, repeatedly imitating¹ my deeds and lives, having Me as their refuge, and pursuing duty, desire and wealth for My sake, the man of faith attains steadfast devotion for Me, the Eternal One.

[¹ *Imitating &c.*—playing these wonderful dramas.]

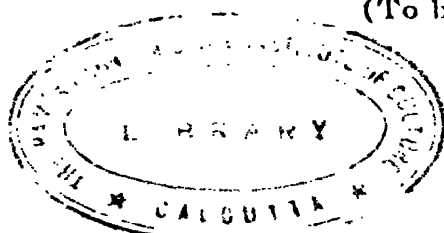
सत्सङ्गव्यया भक्त्या मयि मां स उपासिता ।

स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥२५॥

25. He worships me attaining devotion for Me through association with sages. He indeed easily realises¹ My states inculcated by the sages.

[¹ *Realises &c.*—realises his Brahminhood.]

(To be continued.)



REVIEWS AND NOTICES.

Gospel of Sri Ramakrishna, Vol. II.—According to M. Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 386. Price Rs. 2-4.

The English-reading public, we are sure, will hail with joy the appearance of this second volume of the soul-stirring conversations of Sri Ramakrishna, expounding the highest spiritual truths with homely illustrations. This book of 28 chapters contains a series of luminous conversations carefully recorded by an earnest and faithful householder disciple of the Master, and originally published in Bengali.

Each chapter portrays vividly the intensely spiritual, yet perfectly human, life of Sri Ramakrishna. The words of the Master, surcharged as they are with spiritual potency, touch the very soul of the reader, and open up to him the vision of Life Eternal and Love Universal.

Faith and the Future.—By Joseph Mazzini. Published by S. Ganesan, Publisher, Triplicane, Madras. Pp. 74. Price 12 As.

This valuable booklet reflects the high idealism which underlies the great Italian prophet's conception of democracy as also the whole of his political philosophy.

Religion, Part I; Religion, Part II; Social Service and Practices.—Lectures by A Sadhu. Published by the Sangha Publishing House, Tanjore. Price 4 as. each.

The Sadhu, who prefers to remain anonymous, presents religion from a very broad stand-point and lays great stress on its universal aspect.

He also takes a comprehensive view of social service, and very rightly observes that true service to society implies the physical as well as moral purification of society. The greatest service we can render to society is to revive our ancient ideals, and apply these to the everyday life of both the individual and the community.

Welfare.—An English monthly. Edited by Srijuts Ramnanda Chatterjee and Ashoke Chatterjee. Annual subscription—Inland Rs. 6. Foreign Rs. 7-8.

We heartily welcome this valuable addition to our monthly Journals. It promises to be "a journal of *national* weal and efficiency" and to promote the "welfare of women and children and of all those who work with their bodies and their brains." The first number contains interesting and instructive articles from the pen of eminent writers and thinkers as Dr. Rabindranath Tagore, Prof. Jadunath Sarkar Dr. Brajendranath Seal, Mrs. Margaret E. Cousins, Sir N. G. Chandravarkar and Mr. St. Nihal Singh, on moral, social, educational, industrial and other problems facing the country. We shall be glad if the stories selected for publication in this journal are only those having a highly educative value. We wish the "Welfare" a long career of usefulness. The get-up, printing and paper leave nothing to be desired.

Swaraj Cyclopædia.—Compiled and Edited by D. K. Bhardvaj Vidyabhushan. Published by S. B. Bhide, B.A., B. L., Bhide Co. Weaving Works, Mangalore, S. I. R. Pp. 164 + 380. Price Re. 1.

This handy diary with a page for each day is bound in Khaddar. Besides miscellaneous informations, it contains a short but comprehensive digest of political, industrial and educational progress in India, achieved during the British rule of a century and a half.

REPORTS AND APPEALS.

The Report of the Vivekananda Society, 78-1, Cornwallis St., Calcutta, for the year 1921.

We are glad to receive this annual report which speaks eloquently of the valuable service rendered by the Society. Besides monthly conversazione and weekly services, it arranged 42 public religious lectures by distinguished scholars and religious

teachers. Twenty students were also helped with monthly and occasional donations to the amount of Rs. 184. We hope the generous public will come forward with their financial support to this really deserving and philanthropic institution.

The Twentieth Annual Report of the Vivekananda Society, Colombo.

The report testifies to the usefulness of the Society, and also shows a marked increase in the number of its members. The religious classes held and the public lectures delivered under the auspices of the Society helped the dissemination of Hindu Religion as also the promotion of the study of Tamil literature.

Kalma Ramakrishna Seva Samiti.—For the last nine years this Samiti has been doing various works of public good. It has established two free primary schools, one charitable dispensary and one weaving and spinning school in rural areas. The Samity is handicapped for want of sufficient funds and accommodation, and appeals to the generous public for immediate help. Any contributions, however small, will be thankfully received and acknowledged by the Secretary of the Samity, P. O. Kalma, Dt. Dacca, Bengal.

NEWS AND NOTES.

Swami Abhedananda in Tibet, the land of the Lamas

A correspondent writes :

Srimat Swami Abhedananda has just returned from Loh in Tibet. Accompanied by a Brahmacharin he walked along the Sindh Valley from Ganderbal in Kashmere with two pack-ponies over Zoji la Pass, 11,500 ft. above sea level and reached the plateau of Tibet, stage by stage climbing up the mountain-ranges surrounded by snow-capped peaks of the Himalayas. Crossing the Himalayas he entered into the barren, sandy and treeless desert of Tibet, went along the highway to Yarkand and reached Dras and Kargil. The distance is

104 miles from Srinagar to Kargil. Twenty-three miles beyond Kargil is Maulba Chamba, a picturesque village of the Buddhist Lamas clustering at the foot of a spire-like rock on which is perched a Lamasery or a Buddhist monastery. Here, on an isolated rock which stands like a huge pillar, is carved a beautiful figure of standing Vishnu with four arms, which is called "Chamba" by the Lamas. The villagers are all Buddhists wearing Tibetan Chogas, pigtails, caps and felt-boots and putties on their feet and legs. The Lamas wear red chogas and red caps. The walls around the village are known as "Mani" walls, because every stone on the wall is inscribed with the sacred Buddhist Mantram "Om Mani Padme Hum" both in Sanskrit and Tibetan alphabets. In every village there are "Chortens" (imitations of Buddhist stupas) and Tri Ratnas (symbols of Buddha, Dharma and Sangha) made of stones plastered with clay and then whitewashed. Ten miles beyond Maulba Chamba is Namikha la Pass, 13000 ft. high, over which the road goes to another cluster of Buddhist villages called Bodh Kharbu. Here one finds the ridges covered with the ruins of old castles. This was the scene of some fighting in King Deldan's time (1620-1640 A.D.)

Ten miles beyond this stage is a still higher pass called Fotu la, 13,400 ft. above sea level. The view from the summit of this pass is grand. Descending 2000 ft. in 5 miles one reaches the large Lamasery of the village "Lamayuru." This Gumpha (the Tibetan word for monastery) is noted for the fine image of "Chuurezig," the Tibetan God.

Three more stages beyond is the celebrated Spitok Gumpha built 500 years ago by Gyalpo Bumde. It is perched on the top of an isolated hill on the bank of the river Indus. From here Leh, the capital of Ladakh, is nearly five miles—surrounded by barren snow-capped mountains. The town of Leh stands on the Indus which here spreads out considerably and branches off into different streams. Close to the broad bazar of Leh rises a spur on which stands the old palace and the monastery of the Lamas.

The Swami with his party was received by the Tahsildar of Ladakh, who entertained him and arranged for his stay in the guest house of the Wazir Wazarat, the Governor of Ladakh.

The party went from here to visit the great Hemis Monastery, about 24 miles beyond Leh. The Lama in charge most cordially received the Swami and treated him as a guest of the monastery. The Swami spent two nights in the guest-house and saw everything of interest there. The Lama presented a fur cap which the "Kushak" or head Lama wears.

In this Hemis Monastery the Russian traveller Mr. Notovitch claimed to have found a manuscript which describes that Jesus the Christ came to India and Tibet* during the unknown period of his life between the twelfth and thirtieth years of his age and studied the fundamental principles of Buddha's teachings. Mr. Notovitch translated this manuscript and published it in English under the title of "The Unknown Life of Jesus."

After his return from Leh over the same route to Srinagar the Swamiji went to see the tomb of Jesus Christ near Hari Parbat in the village of Khanayar. Two Mohammedan Moulavis of the village went with him and explained that it was the tomb of Jesus Christ, and that it was historically true as it was mentioned in the "Tarikhi Azami." All the Mohammedans of the neighbourhood believe that this was the tomb of the Paigambar Jesus or "Yujasof" in Hebrew. They say that Jesus lived after his crucifixion, came to Kashmir, died there and was afterwards buried in that spot by his followers.

Literary drain from India to England

Few Indian authors and publishers have any idea of the immensity of the literary drain from India to England. So very apathetic we are to the true interest of the country that we do not at all care to know about the fate of the books which persons desirous of copyrighting their works are compelled by law to deposit at the copyright offices in India. Not a single copy of these books is kept in any library in this country. But both the copies of each work registered, which are sent to the copyright office as required by law, are exported to England, one to be kept in the India office and the other in the British Museum.

Mr. St. Nihal Singh draws the attention of the Indian public to this literary exploitation in a well-informed article contributed to the "Amrita Bazar Patrika" of December 26, 1922. He writes:—

"Why this literary drain from India?"

I put that question to the Librarian of the "Imperial" Library (Calcutta)—Mr. J. A. Chapman. If I had expected him to make out a case for the drain, I soon discovered my mistake. I must, indeed, confess that I was utterly unprepared for the language in which he denounced the practice. He declared that it was the "worst scandal he knew of"—a "bare-faced robbery, for which no excuse whatever exists."

* The Swami Vivekananda discredited the story.—Ed. P. B.

"May I quote you?" I asked Mr. Chapman.

"Certainly. Do what you like," the Librarian, with righteous wrath, rejoined. "You cannot express my feelings too strongly. I think that it is atrocious that there should not be a single 'Copyright' Library in the whole of India, and that both copies of each work registered in this country should be exported to Britain, simply because the people of India have not the power to stop such exploitation."

Indian public, particularly Indian authors and publishers, should strain every nerve to put a stop to this literary drain which is impoverishing the country to no small extent.

Miscellany

A splendid reception was accorded to Srimat Swami Prakashananda of the Ramakrishna Mission in the University Institute Hall, Calcutta on Saturday, the 6th January, 1923. Sir Ashutosh Chaudhuri presided. The hall was packed to the full, the majority of the audience consisting of students and youngmen. The leading gentry of the town was also fairly represented. After the singing of the welcome songs specially composed for the occasion, an address of welcome in Bengali and a translation of the same in English were read. Two more addresses of welcome in Sanskrit were also presented. The Swami in reply thanked the public in a nice speech in English, which was much appreciated by the audience. He laid great stress on the revival of Vedantic culture in India to-day, as also on the value of toleration and harmony in religious matters.

Swami Prakashananda, Swami Sankarananda and Swami Vasudevananda of the Ramakrishna Mission went to Krishnagar on Monday, the 15th January last. A very largely attended public meeting was held in the Town Hall compound at about 6 p. m. Swami Prakashananda delivered a lecture on "Religious Federation of the world with special reference to the contribution of India." The lucid speech of the Swami left a lasting impression on the minds of the audience.

On the 13th November last Swami Paramananda, Head of the Vedanta Centre, Boston, U. S. A., spoke by invitation before the Brooklyn Teachers' Association, at the Brooklyn Public Library. His subject was "The Value of Relaxation and Concentration." The lecture was highly appreciated by the unusually large audience.

The 88th birthday (tithi) of Sri Ramakrishna falls on Saturday, the 17th February, 1923. We request all Maths, Ashramas and Societies observing the birthday to send us the reports of their celebrations at an early date.



THE MAYAVATI CHARITABLE DISPENSARY.

The undersigned begs to acknowledge with hearty thanks the following subscriptions and donations to the above fund received during January to December, 1922 :—

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Last year altogether 2720 persons were treated from the outdoor dispensary of which 2615 were new and 105 repeated cases. The number of patients admitted into the indoor hospital was 25, of which 20 were cured, 3 were relieved and 2 left treatment. The patients consisted of Hindus, Mohammedans and Christians alike.

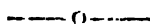
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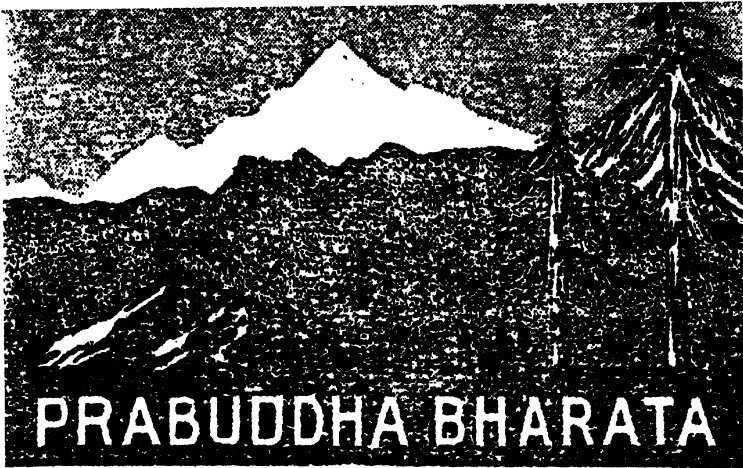
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SWAMI MADHAVANANDA,

President, Advaita Ashrama,

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Awakened India

Vol. XXVIII, No. 320, MARCH, 1923.



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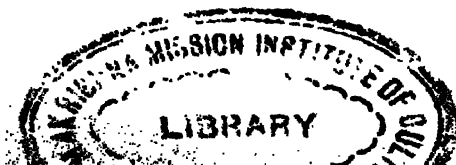
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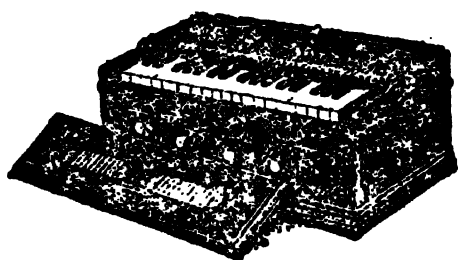
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Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIJAYANANDA.

VOL. XXVII

MARCH 1923

[No. 325]

CONVERSATIONS WITH SWAMI TURIYANANDA.

5th July, 1920—5 p. m.

It is the usual practice with the Swami to converse with a visitor on the subject which he raises. D— referred to the state of the country and the topic was going on when Mr. R— made his appearance. After saluting the Swami he wished to know what the topic was.

The Swami—He was talking about the political state of the country.

Mr. R—. Why don't you go on with it and finish ?

The Swami—Well, how can that which has no beginning have an end ?

पारम्यमनूनर्तव्यं पैशुन्यज्ञापि सधर्मः ।

असम्बद्धपलायश्च वाङ्मयं स्थापनविधम् ॥

"Speech is of four kinds ; it is rude, false, captious or useless,"—this is what Manu says. While our authorities say that whatever is conducive to liberation should alone be accepted and everything else should be rejected. "अन्य वक्तो विदुश्च"—"Give up all other talk." Useless talk is described as "sterile."

The topic arose of how to preserve fruits. D—said, "Large figs can be dried and taken in the shape of *halua*."

The Swami—It was at Mt. Abu that I first saw how vegetables were kept dried for future use. After that I noticed it was a common practice in the hills. Only they soak them in water before cooking.

Some one spoke of preserving fruits in honey.

The Swami—In Calcutta I have seen that Indians poke at trees and extract maple syrup from them which they take. While Europeans eat Indian delicacies, salt as well as sweet. This is what is called exchange.

But now the question is how to adapt ourselves to the present circumstances. Some are of opinion that there is not much chance for amity. The thing is, we must stand on our own feet.

(To D—) Do you read the writings of A—? Their opinion is that religion is to be fitted into worldly concerns. But is it possible? If it is not in the Vedas, they will create new Vedas.

For a real awakening we must wake up ourselves. It won't do to depend too much on others. There is a sad dearth of leaders in the country. In the whole of India there is the solitary figure of

Mahatma Gandhi—alas, too insufficient! People are dying of starvation in our country, while there is a talk of raising a 6 per cent. loan.

It is not fair to compare the Brahmanas with the Westerns. It is the latter who have taught us in various ways that the Brahmanas have tyrannised over all. It is not a fact.

A king should live for the people. He is called *Raja* because he looks to the happiness of his subjects.

Well, we have seen enough. Now our only means of escape is in education and education alone. Ah, in what glowing terms has Swamiji spoken of it! It is clear that we want education on national lines. Education on present lines won't do. The authorities don't like the spread of education—there is no denying the fact. Sir P. C. Roy says: There have been too many B. A's. and M. A's in the country; what is the use of higher education any more? Rather impart that education which will fill the stomach, will enable men to get a few morsels of food. Let go this present system of education.

Alas, to what a miserable state have the people come in their mad pursuit after money! Formerly, two men happened to meet each other in the bathing ghat of the Ganges and came to believe each other heartily, then and there. But now one cannot believe in another even after written contracts. Dr. S— said that many unreliable parties were starting companies. They were selling away shares in private, while the accounts and all were got up all right. These we have learnt from the Westerns. It is a

dreadful state of things. We have not been able to emulate their virtues, but have quickly imbibed their defects. The country is in a deplorable condition. Capable men are not being born. * *

Now the Bolshevic spirit—the right of the proletariat to rule—has raised its head everywhere and bids fair to swallow up the world. Some of course do not welcome it. It is a reactionary movement. But then it too has got its utility, since it seeks to react against certain evil forces. After that everything may set itself right. The movement will probably take a normal course in time.

OCCASIONAL NOTES.

"I am a socialist, not because I think it to be a perfect system, but half a loaf is better than no bread. The other systems have been tried and found wanting. Let this one be tried,—if for nothing else, for the novelty of the thing. A redistribution of pain and pleasure is better than always the same persons having pains and pleasures." Thus wrote Swami Vivekananda in a mood of utter despair as his compassionate heart bled to see the extreme penury and untold sufferings of the labouring masses as contrasted with the immense opulence and extravagant luxury of the aristocracy and the capitalist in every land, in the East as well as in the West. He was grieved beyond measure to notice during his long travels all over the world how the so-called upper classes have all along the course of human history been relentlessly sucking the lifeblood of the masses and

crushing them under foot until the poor people have nearly forgotten that they too are human beings like the oppressors. He was cut to the quick to observe how "poverty, priestcraft and tyranny" have been degenerating and dehumanising the bulk of the human race. His very soul rebelled against this deplorable state of affairs and he wished from the very depth of his being that the present wrongs and injustice of society might be brought to an end at any cost, and thus to emancipate the masses from the degradation and slavery to which they have been most unjustly subjected for ages.

* * *

Every human society is constituted of the priest, the military, the merchant and the labourer, whether this division is based on occupation, or heredity, or both. The labouring classes form the very foundation of society. They have to bear the whole burden of the upper classes which, with honourable individual exceptions, have not hesitated to exploit and oppress them in some form or other. The absolute rule of the priest and the military is over, never to return. The present is the age of the capitalist, and this, too, is fast passing away. And the sham democracies of modern times, hiding under their cover the autocracies and plutocracies of the past with all their unmitigated evils, are but the forerunner of the true Democracy, the advent of which is being heralded with joy in every land and country. Each age has its glories and curses. But the present age of commercialism is unrivalled in its oppression since all the classes

have joined hands with one another to exploit the labouring masses, and try to keep them in perpetual subjection and slavery. To bring about a new order the unfair privileges of any particular class must be put an end to by all means and at all costs.

* * *

Swami Vivekananda was no believer in the type of socialism which is based on material ideals, which in its attempts to destroy all instruments of tyranny strikes at the very roots of religion—the basis on which the doctrine of equality can be securely founded. A warrior-Sannyasin and a true friend and defender of the people that he was, the Swami fought hard to remove the social iniquities of the age with the help of the mighty spiritual weapon at his disposal. "Tremendous power," said he in a remarkable lecture delivered in London, "is being acquired by the manufacture of machines and other appliances, and privilege is claimed to-day as it never has been claimed in the history of the world. That is why the Vedanta wants to preach against it, to break down this tyrannising over the souls of men." The doctrine of equality which the Swami lived and preached was essentially spiritual. It had its basis in the realisation of the One in the many as the immortal Gita declares: "He who looks upon the learned Brahmana, upon the cow, the elephant, the dog, or the outcast with the same eye, he indeed is the sage, and the wise man." "Even in this life he has conquered all bondage of birth and death, whose mind is firmly fixed on this sameness, for the Lord is one and the same to all, and the Lord is pure ; therefore those who

have this sameness for all, and are pure, are said to be living in God." This ideal of equality the Swami held up before mankind, and with the mighty strength of his faith in this doctrine he invited all to make the best use of this spiritual means to reform society root and branch, to demolish all iniquities of privileges, and thus to save mankind from the oppression and tyranny of the classes enjoying unjust advantages over others. He said: "Trampling on every privilege, and everything in us that works for privilege, let us work for that knowledge which will bring the feeling of sameness towards all mankind."

* * *

Unity in diversity is the plan of creation. It may be possible for the sage to transcend the many, and realise his identity with the One in the state of super-consciousness, but in the world of phenomena differentiations can never be obliterated. All that is possible is to realise the Unity underlying the multiplicity in the universe, and apply this knowledge to our everyday life, looking upon every being and everything we have to deal with in a new perspective. Thus alone can we approach more and more the ideal of equality and sameness. Variation is inseparable from life. There must be differences in the capacity and temperament of men. Some are born genius, others born idiot. Some are physically strong, others naturally weak. One is born to lead, another to follow. One is intelligent and has the aptitude to amass immense wealth, while another is dull and has not the capacity to earn even his bare livelihood. All this is but natural. But

this is no reason why the strong and the intelligent should enjoy all physical comforts and happiness at the cost of the weak and the less intelligent, denying them even the elementary rights of mankind, depriving them of the barest necessities of life. When this question of unfair advantages and exclusive privileges arises in human society, ensues the fight between the privileged and the non-privileged. Is it possible to destroy all variations in the external world and suppress all diversities in the realm of mind, and thereby to bring about a soulless uniformity so that the problem of special privileges may not arise at all? "No," says Swami Vivekananda, "The work of ethics has been and will be in the future, not the destruction of variation and the establishment of sameness in the external world, which is impossible, for it would bring death and annihilation,—but to recognise the unity in spite of all these variations, to recognise the God within in spite of everything that frightens us, to recognise that infinite strength as the property of everyone in spite of all apparent weakness, and to recognise the eternal, infinite, essential purity of the soul in spite of everything to the contrary that appears on the surface."

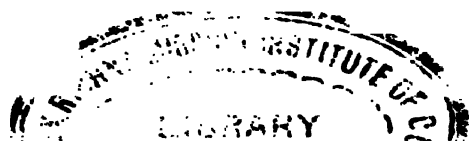
* *

Swami Vivekananda was a staunch advocate of equality. But he was not one of those who profess lofty principles while they fail to reflect them in their lives and actions. He was, on the other hand, a fearless idealist who never shrank from the logical consequences of the high idealism he held most dear to his heart. He boldly broke down the

barriers of caste and class that separated him from humanity. He renounced his promising worldly career, embraced poverty, and shared the same miseries and sufferings with the people. It is thus that he realised his oneness with the poor and the down-trodden, and came to possess an infinite love for the ever-trampled labouring classes which "from time immemorial have been working silently, without even getting the remuneration of their labours."

* * *

The crowning glory of the Swami's life was his unbounded love and sympathy for the poor and the miserable—the Daridra Narayanas as he preferred to call them. He represented in full the spirit of true Democracy, and always stood for the dumb millions whom we in our ignorance and vanity look down upon with pity and contempt. With the vision of a true prophet that he was, he saw that the India that is to be will arise "out of the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper." He saw that New India will spring "from the grocer's shop, from besides the oven of the fritter-seller, from the factory, from the marts and from markets." And the greatest legacy that the Swami has left to us is his deep love and unbounded sympathy for these so-called lowly and humble people. "I bequeath to you, young men," he said with a heart overflowing with compassion, "this sympathy, this struggle for the poor, the ignorant, the oppressed. Vow then to devote your whole lives to these millions going down and down everyday.



The poor, the illiterate, the ignorant, the afflicted—let these be your God. Know that service to these alone is the highest religion.” May we try our utmost to make ourselves worthy of the great trust which the Swami imposed on us ! May we continue with unabated devotion and enthusiasm the great work which he inaugurated for the regeneration of the masses, and through it the renaissance of our Motherland !



THREE KINDS OF DHARMA.

A certain Pandit in the course of his lecture once described Dharma to be of three kinds. One he termed as ceremonial Dharma, the second he termed as moral Dharma and the third as transcendental Dharma. And he explained that all these three kinds of Dharma are necessary for man's growth towards spirituality and ultimate realisation, according to the stage in which he is.

In ordinary conversation we hear such talks as, that person must be a religious man—for he regularly bathes in the Ganges, wears certain marks on his forehead, eats a particular sort of food, puts on a particular kind of cloth, and has made pilgrimages to Benares, Gaya, Hardwar, Brindaban &c. If, however, we closely watch him, we perhaps find that he does not scruple to tell a falsehood occasionally, may perhaps cheat a widow if occasion arises, in one word, he is not very particular in practising what is called morality. So we hear also of a certain class of people denouncing such kind of religious men and preaching that religion consists in truth, honesty, charity and so forth, and not in the observance of certain external forms. Many of these moral men will not perhaps make obeisance to an image of god or goddess, will not adopt any particular form of diet or dress ; even some of them may doubt the very existence of God.

Our Pandit, after describing these two types of religious men, explained that though the ceremonial and moral Dharmas may not always co-exist, still it is true that both of them are necessary for man's spiritual growth, and it is possible to combine them in one and the same person, maybe in varying proportions. So one type need not condemn or comment upon the other's conduct. These two forms of Dharma at last culminate in what he termed as transcendental Dharma, as one finds in Manu—

अयमेव परो धर्मो यद्योगेनात्मदर्शनम् ।

“The transcendental Dharma consists in seeing the Atman with the help of Yoga.”

As on the one hand the advocate of mere morality condemns the believer in ceremonials, so on the other hand we find in certain religious books an actual advocacy of immorality in the name of religion. One line of a stanza occurs to our mind which bears out the above idea—

मन्निमित्ते कृतं पापं तद्धि धर्माय कल्पते ।

The Lord says, “Even a sin committed for My sake is transformed into virtue.”

In those religions which advocate faith and devotion as the principal aids to spirituality, we often find this disregard of morality, though an open advocacy of immorality may not occur.

Now, let us see how we can reconcile these two opposite stand-points, and whether we can be at one with our Pandit's view that both of them are necessary.

Observation tells us that throughout the world in all periods of history, in all religions—even the most iconoclastic—the value of ceremonials as aids to man's spiritual growth has been admitted in a greater or lesser degree. The Mohammedan, who will not tolerate a picture in his mosque, turns towards the west when he prays, because in Mecca there is a stone called Kabala which is considered very sacred in his religion. Sometimes the so-called anti-ceremonial party will upon proper scrutiny be found to believe in its

own particular form of ceremony, while condemning the ceremonials and forms of all other parties. We knew of a religious teacher preaching the worship of the sun which he tried his utmost to prove was not material, while condemning the worship of all Incarnations of God.

In the same fashion, morality in some form or other will be found to be an integral part of all religions, only the word morality must be understood in a broad sense, and different grades of morality must be recognised. It must be admitted that what under certain circumstances and with particular individuals is considered immorality, may be morality in other circumstances and with other individuals. Truth-speaking and non-killing, in their strict literal sense, may not be justifiable under all circumstances, although they are very necessary in many cases. The highly evolved soul also may not require the safeguards of injunctions and prohibitions though they are absolutely necessary for an average man.

Through reason also the efficacy of external forms and ceremonials in certain stages of religious growth can be proved. Man consists of a spiritual as well as a material part, and these two have intimate connection. If the body is diseased or dull the mind is also affected. We see also that certain kinds of food make our body and mind agitated. Again, if we try to think of very abstract conceptions we find that our mind cannot easily grasp them, but always reverts to familiar material conceptions and images. So what harm is there in taking these external aids for higher religious realisation? We do not argue that they are necessary for all without exception, nor do we say that one coat should fit everyone. Neither are we for practising all sorts of ceremonials as a matter of custom, without reasoning—not understanding their real significance. Argue we always must, but neither should we discard anything, however trivial it may seem, without giving it a fair trial.

That morality also is never antagonistic to real religion can be easily proved. If an immoral man sincerely worships

God, he must dwell on higher thoughts and these noble thoughts will gradually drive out his evil propensities which are the real springs of his evil actions, and so he cannot but turn to be a strictly moral man very soon. This truth has been forcibly preached by Bhagavan Sri Krishna in the Gita—

अपि चेत् दुराचारी भजते मामनन्दभाक् ।

साधुरेव स मन्तव्यः सम्यग्ब्रह्मसितो हि सः ॥

“Even if a dreadfully immoral man serves Me with his whole mind, he is surely to be considered a pious man, for verily his resolution is in the right direction.”

The highest religion consists in pure bliss, and how can a man who continues to perform immoral acts rise to that exalted state without discarding his old evil propensities altogether? It is said in a celebrated Hindi verse: Where Rama is, there is no desire; and conversely, where desire reigns, there Rama is not. The two cannot co-exist like the sun and night.” Aye, where there is desire, the Lord cannot be there, and is not desire the root of all immoral acts? The highest realisation is possible only through renunciation and not through enjoyment, and what is renunciation but perfect morality? If some religions do not always insist on strict morality in its external sense, their underlying idea seems to be this—that the sages understood that if a person could be made to taste the bliss arising from a glimpse of the Divine even for a moment, his conscience must be awakened and he must be a changed man in no time. So it is not always necessary to lecture him on what may be termed as ‘school morality,’ and put before him a lengthy catalogue of moral virtues which, as the sages understand, are nothing but different aspects of one and the same thing, viz., the impulse towards the Divine.

If we study the life of Sri Ramakrishna we shall find ample justification for our Pandit's view of Dharma. Who does not know that he strictly observed the particular ceremonials of all the religions be practised? On the other hand, every reader of his wonderful life knows his strict regard for truth as well as his absolute conquest of lust and greed. In

his life the moral and the ceremonial elements of religion were wonderfully blended and at last culminated in that transcendental insight which has been so beautifully described by Rev. Pratap Chandra Mazumdar :—

“His religion means ecstasy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling.”

Many are for banishing all ceremonies from religion. To such people Sri Ramakrishna used to say: “In a grain of paddy, its kernel i. e. the rice is what is most important, and you eat the rice, not its husk, still you must pause to consider that if you put a grain of rice underground, you will not get a plant from which you can get rice,—for this you must put the paddy into the ground. So, however unimportant the ceremonials may seem, they are absolutely necessary for many in certain stages of their religious growth, though it must be definitely understood that the highest transcendental insight or Samadhi is the goal which one must always keep in view.” Those also who do not like to put emphasis on morality, as we understand it now, in higher religious growth, must bear in mind that true transcendental insight is the culmination of morality. The highest stage of religion may be non-moral, but it is never immoral, and in all stages of religious development we must practise morality according to our conscience, according to our inner light and should never raise false issues. Many a religious man practises, according to his stage of growth, either the first or the second form of Dharma, but for ultimate realisation every one must combine the two in different proportions, and if one is sufficiently persevering one will at last reach the third or transcendental Dharma which is nothing but the highest Jnanam and the highest Bhakti in one.

SWAMI SUDDHANANDA.



PHILOSOPHY OF WORK.*

BY SWAMI ABHEDANANDA.

CENTURIES before the Christian era when the European nations were living in caves, eating raw animal flesh, tattooing their bodies and wearing animal skin, the Aryan civilisation broke upon the horizon of the Punjab and not upon that of Greece and Rome. The philosophy of the Hindus at that time was not like ancient Greek and modern philosophy but it had a different goal. When Moses was delivering his message, we find Bhagavan Sri Krishna giving in the field of Kurukshetra the greatest philosophy—the philosophy of Karma Yoga. He said that “he who can see inaction in action and action in inaction is the best performer of work.” All the great men of that age tried to explain the philosophy contained in these words but very few could understand the real spirit.

The philosophy of work tells us that all the works performed within our body and mind are propelled by Prakriti—the same as Latin Procreative Energy. Bhagavan Sri Krishna says that no one can be absolutely inactive. By the force of Nature we are working day and night. No one can remain idle. We do not know that Prakriti. If Nature be our propeller, then we are nothing but toys in the hand of Nature. As it is said in the Bhagavad-Gita, “What through delusion thou desirest not to perform, thou shalt do by the impulse of Nature.”

The question comes then : Have we any free-will ? Yes, we have a free-will, a conditional free-will. We can move our hand so long as it is not paralysed. We are not beyond time, space and causation (Karma). We are subject to the laws of

* Extracts of a lecture delivered in the Forman Christian College Hall, Lahore, on the 23rd November, 1922, under the auspices of the Intermediate Philosophical Society.

causation. Every Karma possesses reaction. It possesses the law of compensation and the law of retribution. This Karma does not care for the orphan's cries or widow's tears. It brings happiness and unhappiness. It goes on relentlessly. It comes back again. All actions which produce reaction come back to the doer. A straight line produced to infinity is a circle. Every act which we perform must produce the result. How can we become free from bondage? How can we liberate ourselves from the law of Karma? He who sees action in inaction and inaction in action will reach the goal.

We should work therefore and understand that there are a physical body, instruments and a source of consciousness called Atman or Spirit. The Atman is beyond the process of evolution. Mind has its growth, progress and improvement but the Atman is always the same. The philosophy of work is a path that leads to the realisation of the Spirit. Such path is known as Yoga which is the same as the English word 'yoke.' Vedanta means the end of wisdom i. e. where all relative wisdom ends. God when known as we know the table, no longer remains God but becomes an object of our mind and senses. One who knows God is himself God.

The philosophy of work describes that the world is a gigantic stage. Every individual is playing a part here. All are performing their works according to the natural tendency with which they are born. When we are young and are students, we have our duties of study, when we become householders we have duties towards our wife and children. Thus duty is changing according to our modes of life. Fulfilling a duty under pressure is not desirable as it is a bondage, but we should do everything out of love. Through love we can reach a stage where duty can never take us. Thus working through love we can reach the stage of Nishkama Karma of which Lord Krishna says, "To work thou hast the right but not to the fruits thereof."

The European and Latin races of Europe have come from the same Aryan stock. Colour question should not rise among the descendants of the Aryan race and if it rises it

comes through ignorance. Colour changes according to climatic and hereditary conditions. Putting aside all prejudices we should work.

Western people have their ideal which is Bhoga or enjoyment in this world. But our ideal is Yoga. Western countries are following their ideals, but we are far behind those of ours. It is because we are degenerated, we cannot work. Early marriage, mode of living and the food we take are detrimental to our health. The Americans know which kind of food is useful for the brain, and which will develop the nerves and the muscles. It is the lack of good cooking that makes us suffer from indigestion trouble and impairs our capacity for work.

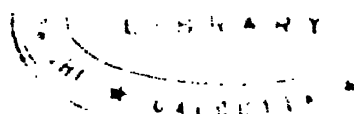
Try to concentrate your energy. Dissipation of energy will weaken your mind. Concentration of energy can be best achieved by the practice of breathing exercises or Prana-yama. Christ healed the sick, Buddha healed also, but the healing power is within us too.

God dwells within us. He can appear in person to him who believes in a personal God, because God is personal, impersonal and beyond both.

If we work in the right spirit we can drive away all difficulties. The philosophy of work tells us that we should be perfect in this life first before we can be perfect after death.

God never punishes the wicked, nor rewards the good. The wicked punish themselves and the virtuous reward themselves by their thoughts and deeds, all being subject to the laws of Karma, which include the law of action and inaction.

The Bible says that God created man after his own image. Our Vedas preach the same truth. If we understand that we are the image or reflection of the infinite Spirit then we are entitled to all the qualities of the Divine Being and can reach perfection in this very life. Such is the teaching of the philosophy of work.



LETTERS OF SWAMI TURIYANANDA.

(*Translated from Bengali.*)

Kankhal.

31st August, 1912.

Dear—

Yours of the 21st inst. to hand duly. I am glad to go through the contents. The whole life is full of troubles. Troubles must remain, but he is the clever man who can steadily bring his work to completion in the midst of these distractions. “या लोकरूपसाधनी तनुधनां सा चातुरी चातुरी”—“That is real cleverness which serves to achieve men's objects of this life and the next.” You have done well to send — to Bangalore. His health will improve and he will see a new place. Perhaps he is more clever now than before. He is a good boy. When the heart is pure everything else comes in of itself. One has not to wait for anything in particular. The root of all trouble is the mind. When the mind is not straightforward it is very difficult to find congenial circumstances. As days pass by, I am more and more clearly comprehending the meaning of Sri Ramakrishna's statement, “One attains success in every form of spiritual discipline if he can make his thoughts and expressions at one—if he is sincere.” The greatest of Sadhanas is to make this. As soon as the interior gives the lie to the exterior, all sorts of restlessness and trouble come in.

My health is so so. Life is in its ebb now, so where is the chance for its being all right? Some trouble or other is always present. To-day a toothache, to-morrow an eye-complaint, the next day something else—thus it goes on. It creates trouble if one turns one's attention to them. * *

* * The two questions you have put forward are both very difficult. First is the theory of Śrāddha or obsequial rites. You will know much about it if you read the Santi Parva of the Mahabharata. King Yudhisthira has asked

some questions, to which Bhishmadeva has given apposite replies. There is a distinct sphere called the Pitriloka—the sphere of the manes—and the Srāddha etc. are performed in their honour. And those relatives on earth, on whose decease the Shastras enjoin the Srāddha ceremony, consider themselves happy if the denizens of this Pitriloka are made happy,—though they may or may not be conscious of it. For after their death a very intimate and subtle relation is established between them and the inhabitants of the Pitriloka. The word Srāddha is derived from the word Sraddhā. And Sraddhā is faith in the next world. Even after departing from this world they actually continue to live; consequently the attempt to please them on the part of their children etc. is quite natural. Those who inhabit the above-mentioned Pitriloka are eternal, and directly they are pleased to receive the oblations of food and drink etc. offered to them, the souls of parents and grand parents etc. who have died within our knowledge—in whatever sphere they may be according to their Karma—are also pleased owing to that subtle affinity. I think this is the secret of obsequial rites. You will know about it if you read that portion of the Smritis which deals with the theory of Srāddha.

Your second point is the superhuman origin of the Vedas. Superhuman means that they are not the handiwork of man. Nobody has produced them—that is, they are eternal. Now everything will be clear if you understand the meaning of the word Veda. Veda means knowledge. And what is knowledge?—

“ज्ञानमोक्षं विवेकोऽयं द्विधा ज्ञानं प्रपद्यते ।

शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥”

—“Knowledge is two-fold: that arising from Scriptures and that revealed by discrimination. Word-Brahman or the Vedas are the knowledge derived from Scriptures and Para-brahman is that revealed by discrimination.”

Well then, if you can admit knowledge to be uncreated by man and eternal, then the Vedas, being knowledge due to Scriptures, should also be admitted as eternal and uncreated

by man. For they are not certainly books—they are a mass of words, certain symbols to represent certain ideas. Take an illustration. Name and the possessor of that name are inseparable. Names can be many, but the possessor of them is one. Similarly the mass of words known as the Vedas is a symbol of the Supreme Brahman and inseparably connected with It. I shall try to clear the point some other time. This much for to-day.

Yours with love,
Turiyananda.

(*Original.*)

The R. K. M. Home of Service,
Luxa, Benares City,
The 15th April, 1920,

My Dear—

Many thanks for your kind letter of the 11th inst. Very glad to learn that you spent your Easter holidays with Maharaj at Bhubaneswar very joyously. Swami Saradananda had written to me about the situation and conditions of the Math there before, and it pleased me to have your endorsement of the same in your letter. How happy I felt to be told that Maharaj was in the best of his moods there and with perfect health! May he continue to enjoy the freedom and felicity of mind which are his own, without being hampered by the uncomfortable interference of the crowds of Bhaktas there! You give all credit to A— for the new Math building at Bhubaneswar and do it rightly, and as he did all he could to make it a success, without any desire for name and fame, he does not feel the worse for the criticism, whether adverse or favourable. He proved himself a Karma-yogin therein. He cares for the blessings of Maharaj which he has got in abundance, and that satisfies him fully. He is doing a little better here under the Kaviraji treatment. He has received your letter and will write in reply to it soon. My health, I am sorry to say, is far from satisfactory just now. But the will of the Mother comes to pass, and I am quite satisfied with Her decree.

You have said that in my last letter I wrote to you that "we are to remain as spectators." Yes, quite right. That is not only for you but for us as well. If we can only remain so, then we can enjoy the fun of this world, otherwise not. But it is so hard to remain as witness in everything we do. We mix ourselves up and feel pain or pleasure for our deeds. May the Mother keep us always very near Her and not allow us to run away to get entangled in the meshes of Maya! I shall thank my stars if through the grace of the Mother I can have the opportunity of remaining as a spectator, in the true sense of the term, the rest of my days. As for you all, you should play the part of heroes as sons of the Mother and true devoted followers of Swamiji, dedicating yourselves as sacrifices for the good of the many, without caring anything for your own benefit or acquisition. For the Mother Herself takes care of those who keep themselves busy for the well-being of Her children that need help and succour in this world. How I wish to see this accomplished before it is long! My best wishes and love to you as ever.

Yours in the Lord,
Turiyananda.

DANGERS AND OPPORTUNITIES BEFORE HINDUISM,

BY SUBRAMANYA SARMA.

"NO! neither Jesus is come nor Jehovah; nor will they come; they are now busy in saving their own hearths and homes and have no time to come to our country. Here is the self-same Old Siva seated as before, the bloody Mother Kali worshipped with the self-same paraphernalia, the pastoral Shepherd of Love, Sri Krishna, playing on his flute.....Firm as the Himalayas they are; and no attempts of anyone, Christian and other missionaries, will ever be able to remove

them." Such were the prophetic words of Swami Vivekananda who carried the lofty message of Hindustan to the very heart of the Christian West. He was great, his faith eternal, and his prophecy will not fail. But there are dangers ahead, treacherous rocks and gaping eddies through which the living faith of Arya Dharma is to be steered. For a cry has arisen on the other side of the world to evangelise the whole world in this generation. Europe is now prostrate, a victim to her own consuming greed, intolerance and egoism, and is searching her heart for a deeper ideal. At no other time of her existence did she need the spiritual message, the message of deeper humanity, of universality and love that India can give her, than now. Only the message of the Vedas and the Vedanta can cure her of her selfishness and egoism and soothe her restless soul.

But India herself is fallen and in consequence her own eternal faith is now in danger. A rule of foreign faith and an official ecclesiastical department have pushed the meek religion to the wall, and the missionaries have proclaimed to the world that it is inadequate. What an amount of vilification and calumny have been written in Christian literature about Hinduism! Yet when Swami Vivekananda asked his audience at the 'World's Congress of Religions,' how many had read the sacred books of the Hindus, only three or four hands were put up. And verily in his righteous indignation did he pronounce: "And yet you dare to judge us!"

The attitude of the majority of Christian missionaries is not that of the judge. If it were so, they would learn sooner or later to judge better. We could convince them of their mistakes. But no logic or reasoning is of avail before them. The only criteria of judgment are, in many cases, money and power and these are brought to religions as well. So, naturally, Buddhism and Hinduism are inferior because the people who profess them are not militaristic or imperialistic. Hence there has arisen a cry to "evangelise the whole world in this generation." "Non-Christian religions" they say, "are inadequate to the needs of man" and so they must

preach the gospel to every creature on earth. For there is the command, "Go ye into all the world, and preach the gospel to every creature."

How much is it different from the Hindu ideal! "To the Hindu the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving a God out of the material man, and the same God is the inspirer of all of them.....It is the same light coming through glasses of different colours..... The Lord has declared to the Hindu in his incarnation as Krishna, 'I am in every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know thou that I am there.' And what has been the result? I challenge the world to find, throughout the whole system of Sanskrit philosophy, any such expression as that the Hindu alone will be saved and not others." So spoke Swami Vivekananda before the Chicago Parliament of Religions. He was there to give the message of India, the eternal faith of Vedanta. He was above the narrow creeds of proselytising agencies. He advised them as follows:—"The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve its individuality and grow according to its own law of growth." This lofty idea of the Vedic faith can alone save the world from its present ills. It is a pity that this fair earth has been for centuries filled with violence, fanaticism, bigotry, greed and selfishness, and Christendom has been the arch offender.

Swami Vivekananda carried the message of Vedanta, the essence of Hinduism, to the four corners of the world. He was not a proselytising agent. He planted the standard of Vedanta in this Christian land and fought bravely against the orthodox clergymen, who tried to hinder, abuse and vilify him. For with many people religion is a trade, and even as they protect their industries against foreign competition,

they put all barriers against other religions. And even as they dump their goods on other markets for sale, they thrust their religion on others. Hence they have introduced into their religion the competitive, fighting and selfish methods of the world. As a result of this hatred is fostered. Twenty-five years back Swami Vivekananda wrote as follows to a friend of his : " My dear M—, supposing I had said all sorts of fearful things against the 'yanks,' would that be paying off a millionth part of what they say of our mothers and sisters? 'Neptune's waters' would be perfectly useless to wash off the hatred the Christian 'yanks' of both sexes bear to us 'heathens of India,'—and what harm have we done them?" What harm have we done them? None. Yet it is because we did them no harm we are now suffering. We who without distinction of race or colour treated all hospitably, we who were meek and non-greedy, and we who coveted no domain or empire, are now victims to a civilisation of which the watchword is aggression !

Its method at home is one of ceaseless propaganda and relentless vilification of other religions. We give below a few extracts from the missionary literature :—

"I have in mind, first of all the positive immorality of Hinduism.....You will find it cogently expressed in Mr. Meredith Townsend's essay on 'The Core of Hinduism' where he is dealing especially with Vivekananda's representations at the Parliament of Religions.* There and in other essays, Mr. Townsend complains that great curse of India is just what he says is the worst idea of all Asia, namely, that morality has no immutable basis, but is deemed by every man a fluctuating law, and that it is a characteristic of the Hindu mind that it is able to hold, and actually does hold, the most diametrically opposite ideas, as though all such ideas were true; and that the great weakness in Hinduism making it utterly insufficient for the need of men, is the absolute want of that ethical reality which is one of the

* This and the following quotations are from "The non-Christian Religions Inadequate" by R. E. Speer.

essential characteristics of Christianity, the absolute want of any vinculum binding religious faiths to moral life."

The author does not seem to have the essentials of a critic when he confuses the actions of people with the injunctions of their faiths. With all that is boasted for Christianity how much has it helped Christendom to conform to anything like ethics and morality in their political, economic and commercial relations with other peoples, or in their own private and social life? The author presents a woeful ignorance not only of other peoples but also of his own society.

To quote further—"The non-Christian religions are inadequate to man's moral needs because they are all morally chaotic. I mean more than one thing by it. I mean, for one thing, that there never was a consonance between the best ideal and the reality in the non-Christian religions. No great non-Christian religious teacher ever lived up to his own ethical ideals, and that chasm which was real in the beginning is becoming a wider and wider chasm with the years."

Again the same ignorance and bigotry and intolerance! These writers have a peculiar logic of their own. They compare the actuals of the non-Christian lands with the ideals of Christianity. They cover their ignorance with the cloak of condescension. Who can equal Buddha or Jina, Chaitanya or Ramakrishna Paramahansa as religious teachers? Sankara, Ramanuja, Dayananda and a host of others have more than lived up to their teachings. And how much consonance is there between the ideal and the real in Christendom itself? There is an almost impassable gulf. And yet most sweeping and uncharitable criticisms are levelled by Christians against non-Christian faiths and peoples!

In the quotations cited above we have shown how the Christians and of them missionaries, want to make a case for Christianity by proclaiming to the world our moral obloquy and trying to prove the inadequacy of our religions for the intellectual, social and spiritual needs of man. We shall endeavour to answer this in a general way in the words of Swami Vivekananda.

"Our countrymen must remember that in things of the Spirit we are the teachers and not foreigners.

"The East wants every bit of social power through spirituality.....I claim that no destruction of religion is necessary to improve Hindu society, and that this state of society exists not on account of religion, but because that religion has not been applied to society as it should have been. This I am ready to prove from our old books, every word of it.

"Of course we had to stop advancing during the Moham-medan tyranny, for then, it was not a question of progress but of life and death. Now that that pressure has gone, we must move forward, not on the lines of destruction directed by renegades and missionaries, but along our line,—our own road..... Each nation has a main current in life; in India it is religion. Make it strong and the waters on either side must move along with it." (Epistles)

(To be concluded).



A MEMORY OF VIVEKANANDA.*

BY MR. REEVES CALKINS.

MY first impression of the Swami was not a happy one. He had come to the World's Fair as India's representative at the Chicago Parliament of Religions, and I, a young preacher fresh from the University, did not greatly admire the magnificent ease with which he waved aside Christian history and announced a new Star in the East. I think it was his lordly manner that disturbed, somewhat, my American

* These valuable reminiscences are reproduced here from the "Indian Social Reformer" of Bombay. Although the writer has taken a partial view of the Swami—a man of manifold realisation—and of his Vedantic propaganda, "A Memory of Vivekananda" gives a true glimpse of certain aspects of the Swami's personality, particularly his passionate love for his Motherland and his wonderful realisation of the One in all, which used to fascinate those who came in intimate contact with his unique life.—Ed., P. B.

sense of democracy. He did not argue that he was a superior person, he admitted it. Afterwards, when I learned that several cities, notably Boston, had formed Vivekananda Clubs, I was prepared to credit the report that, not his ideals, but his eyes, were leading captive silly American women, which was manifestly unfair. Then, for several years, I heard nothing further of him.

I reached India in December, 1900, embarking at Naples on the "Rubattino" of the old Italian Line. It chanced that my seat in the saloon was at the end of one of the center tables—which has considerable to do with my story. Mr. Drake Brockman, I. C. S., of the Central Provinces, occupied the first seat on the right, and another English Civilian whose name has escaped my memory sat opposite him. At Suez there was a shift at table, some of the passengers having left the vessel, and our first meal in the Red Sea saw a strange gentleman, in Indian habit, seated next to Mr. Drake Brockman. He was silent that first meal, taking only a ship's biscuit and soda water, and leaving before the meal was finished. There was some question up and down the board as to the identity of the distinguished stranger, for, as was quite evident, he was no mean personage; whereupon a rough and ready traveller, disdaining delicacy, called to the chief steward to bring him the wine orders. Ostensibly looking for his own wine card, he drew forth a modest soda water slip which was handed round the table. "Vivekananda," in pencil, was what passed across my plate. In a moment I remembered the furore he had created at the Parliament of Religions, and looked forward with some interest to the coming days at sea.

My earlier impression of the Swami was still strong upon me, so I did not immediately seek his acquaintance; a bow at table answered every requirement. But I chanced to overhear one of the passengers speak his name, and add, "We'll draw him!" I suppose my instinct for fair play pulled me toward Vivekananda as his unconscious ally in the intellectual rencounters of the next ten days. Perhaps he discerned my unspoken friendliness, for, almost immediately, he sought me out.

"You are an American?"

"Yes."

"A missionary?"

"Yes."

"Why do you teach religion in my country?" he demanded.

"Why do you teach religion in my country?" I countered.

The least quiver of an eyelash was enough to throw down our guards. We both burst out laughing, and were friends.

For a day or two, at table, one or other of the passengers proceeded to "draw" the Swami—only he refused to be drawn! His answers were ready and usually sufficient; but, more than that, they were brilliant. They sparkled with epigram and apt quotation. Presently the lesser wits learned the valor of putting up their swords, all excepting Mr. Drake Brockman; his keen and analytic mind constantly cut across Vivekananda's epigrams and held him close to the logic of admitted facts. It worried the Swami a lot! The rest of the company soon lost interest and permitted our little group at the end of the table to hold uninterrupted forum, breakfast, tiffin, and dinner.

One night I participated in a discovery. Vivekananda had been particularly brilliant. His conversation was like Ganga at high flood. There was really no interrupting him. A question might deflect him for a moment, but presently he was moving again on the main current of his speech. At the close of an unusually eloquent period he bowed slightly to each of us, then arose and quietly left the saloon. The Civilian sitting opposite Mr. Drake Brockman leaned across the table.

"Have you noticed that when the Indian gentleman is interrupted he begins again where he left off?"

"Yes, we both had noticed it."

"He is repeating one of his lectures for our private benefit."

And so it was. But, even so, it was an amazingly interesting performance, many leagues beyond the ordinary chit-chat on board ship.

Vivekananda was a patriot much more than a philosopher. I think his passion for the Vedantic propaganda was because this seemed to him the surest way of fostering Indian nationhood. I believe in this he was mistaken ; * nevertheless, my recognition of his patriotism washed away completely my first unhappy impression of him, and enabled me to know him as I think he would be glad to be remembered by his countrymen—not as a religionist, propagating an ancient creed, but as a lover of his own land seeking to promote her good in the society of modern nations.

It was this passion for his country, short-circuited by a misapprehension of the purpose of Christian missions, that brought on an explosion. One evening, over the nuts and coffee, the conversation had turned on India's preparedness for self-government. (By the way, that conversation took place more than twenty-two years ago, when as yet the Chelmsford-Montagu Reform Bill was nebulous and far away ; similar conversations may logically continue for one hundred and twenty-two years to come, for no nation ever yet was "prepared" for self-government).

Suddenly Vivekananda blazed.

"Let England teach us the fine art of government," he

* The Swami's Vedantic mission served a twofold purpose as the Sister Nivedita says—"One of world-moving, and another, of nation-making." The function of the Swami's movement as regards India, to quote his own words, was—"to find the common bases of Hinduism and awaken the national consciousness to them." The object of his carrying the spiritual message of India to the West he clearly stated in the following terms :—"To give and take is the law of nature. Any individual or class or nation that does not obey this law, never prospers in life. We must follow the law. That is why I went to America..... They have been for a long time giving you of what wealth they possess, and now is the time for you to share your priceless treasures with them. And you will see how the feelings of hatred will be quickly replaced by those of faith, devotion and reverence towards you, and how they will do good to your country even unasked." That the Swami was right in the choice of his "plan of campaign" is borne out by the fruits of his labour in India and abroad,—Ed., P. B.

burst forth, "for in that art Britain is the leader of the nations;" then, turning to me, "let America teach us agriculture and science and your wonderful knack of doing things, for here we sit at your feet—but"—and Vivekananda's pleasant voice grew harsh with bitterness—"let no nation presume to teach India religion, for here India shall teach the world."

That night we walked over the deck together and talked of the deeper things where there are no Britons, no Americans, no Indians, but only our hungry humankind and of one Son of Man whose sacrificial Blood, somewhere in the shifting sands of Asia, still abides. I think I helped the Swami to understand that no missionary in his senses is seeking to teach "religion" in India, but only to help India know and love that Man.

During the last day or two of the voyage our understanding of each other increased greatly, and, as I believe, our mutual respect. The mysticism of Vivekananda was a fascination and wonder. For it was not affected. When our conversation touched, as it was bound to, on the hidden things of the spirit, his heavy eyelids would droop slowly and he wandered, even in my presence, into some mystic realm where I was not invited. When, on one such occasion, I remarked that a Christian's conscious fellowship with the Supreme Person must be alert and awake, (as all personal fellowships must be), and therefore is essentially and necessarily different from a Hindu's immersion in the all-pervading Brahma, he looked at me with a quick glance of scrutiny but made no reply.

The last night, before the "Rubattino" reached Bombay, we were standing on the forward deck. Vivekananda was smoking a short sweet-briar pipe—the one "English vice," he said, which he was fond of. The wash of the sea and the unknown life which would begin on the morrow invited quietness. For a long time no word was spoken. Then, as though he had made up his mind I would do India no harm, he laid his hand on my shoulder.

"Sir," he said, "they may talk about their Buddhas, their

Krishnas, and their Christs, but we understand, you and I; we are segments of the All-One."

His hand remained upon my shoulder. It was such a friendly hand, I could not rudely remove it. Then he withdrew it himself and I offered him my own.

"Swami," I said, "you will have to speak for yourself and not for me. The All-One of which you speak is impersonal, and therefore must remain unknowable, even though we be immersed in it as this ship is immersed in the Indian Ocean; He Whom I know, Whom I love, is *personal* and very very real—and, Swami, in Him all fulness dwells."

The sweet-briar went swiftly to his lips, and the drooping eyelids as he leaned against the rail gave token that Vivekananda had gone forth on a far quest.

Was it the All-One, or the One in all, the Swami sought that night?

Lucknow, February 1922.



SRI KRISHNA AND UDDHAVA.

(Continued from page 73.)

उद्धव उवाच ।

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो ।

भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिराहता ॥२६॥

Uddhava said :

26. O Thou of surpassing glory, O Lord, what sort of a sage do you prefer most? What kind of devotion approved by sages¹ is most acceptable to Thee?

[¹ *Sages*—such as Narada and others.]

एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्प्रभो ।

प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम् ॥२७॥

27. O Lord of men, O Lord of the spheres, O

Lord of the Universe, say this to Me, for I have¹ prostrated myself to Thee, am devoted to Thee, and have surrendered myself to Thee.

[¹ *I have &c.*—Hence thou shouldst not make it a secret from me.]

त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः ।

अवतीर्णोऽसि भगवस्स्वेच्छोपात्तपृथग्वपुः ॥२८॥

28. O Lord, Thou art the Supreme Brahman, infinite like the sky, the Purusha¹ who is beyond the Prakriti; Thou art incarnated (on earth) assuming a separate body of Thy own accord.²

[*The Purusha &c.*—the Spirit that is beyond Nature.

² *Own accord*: Thy birth is not due to Karma as with others.]

श्रीभगवानुवाच ।

कृपालुरकृतद्रोहस्तिमिधुः सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥२९॥

The Lord said :

29. Compassionate, with enmity to no creature, forbearing, with truth as his strength, of an unimpeachable mind, same to all, benefactor of all beings,

[Thirty characteristics of a Sadhu are enumerated in Slokas 29—33.]

कामैरहतभीर्दान्तो मृदुः शुचिरीकचनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥३०॥

30. With his Intellect unsullied by desires, a master of his organs, mild, pure, without possessions, without outward activity, with measured diet, a master of his mind, steady, having Me as his refuge, and meditative.

अप्रमत्तो गभीरात्मा धृतिमाञ्जितपङ्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥३१॥

31. Ever alert, of a balanced mind, with fortitude, a master of the sixfold evils,¹ seeking no name, yet giving honour to others, expert, friendly,² merciful,³ and illumined.

[¹ *Sixfold evils*—viz. hunger and thirst, grief and infatuation and decay and death.

² *Friendly*—to those who are happy.

³ *Merciful*—to those that are in misery.]

आज्ञायैवं गुणान्दोषान्मयादिष्ठानपि स्वकान् ।

धर्मान्संस्त्यज्य यः सर्वान्मां भजेत स सत्तमः ॥३२॥

32. He who knowing the merits and demerits (of duty and its opposite) gives up¹ all his formal duties even as sanctioned² by Me, and worships Me, is also the best among sages.

[¹ *Gives up &c.*—transcends the preparatory or formal (*Gauni* or *Vaidhi*) stages to pursue that higher form characterised by spontaneous, selfless love (*Parā* or *Rāgānugā Bhakti*).

² *Sanctioned*—in the scriptures.]

ज्ञात्वाज्ञात्वाप ये वै मां यावान्यश्चास्मि यादृशः ।

भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥३३॥

33. Those who knowing or not knowing how much,¹ what² and what sort³ I am, worship Me with their whole soul gone up to Me⁴ are in My opinion the best of My devotees.

[¹ *How much*—that I am unlimited by time or space.

² *What*—that I am the Self of all.

³ *Of what sort*—that I am the embodiment of Existence-Knowledge-Bliss, and so on.

⁴ *Whole soul &c.*—This is the sine qua non of religion.

Pure (*Suddhā*) Bhakti, as distinct from Bhakti with Reason (*Jñānamisra*), is extolled in this verse. In Sri Rama-krishna's language, "It is that form of devotion which remains when one is beyond both knowledge and ignorance.]

(To be continued.)



THE SIXTY-FIRST BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

Belur Math

The sixty-first birthday anniversary of Swami Vivekananda was celebrated with due eclat on Tuesday, the 9th January, 1923. A "Westerner" has sent us a vivid description of the celebration, extracts of which are given below :—

The sun had just risen in a rosy sky across the Ganges, when the first visitors arrived. The visitors continued coming until in the afternoon.

In the temple room special service was conducted by two of the monks. The service lasted for many hours, while in secluded corners other monks read aloud Swamiji's favourite passages of Vedic scriptures. As the ceremony proceeded flowers were placed on and round the altar and offerings of food were set before it, till at last the room appeared like a bower with the Lord enthroned on his temple seat. It was touching to watch the devotion of the many visitors who came to do homage to the great Swamiji and his Divine Master.

In an open verandah a large oil painting of Swami Vivekananda was tastefully decorated with garlands and flowers, in front of which the devotees kneeled down. Later in the day a party of singers entertained the visitors with devotional songs.

Shortly after noon time an impressive ceremony took place, when fifteen young men took the vows of Brahmacharya thereby dedicating themselves solely to the Service of God.

On the spacious open grounds, poor and rich, high and low caste, sat together in true democratic fashion to partake of the Prasadam or consecrated food. Besides a large number of devotees, about four thousand poor people of the surrounding country were sumptuously fed,

There were Kirtan parties and celebrated singers who kept up the spirit of devotion and enthusiasm. The Swami Abhedananda gave a short address on the life of Swamiji.

Towards evening some of the devotees departed but others remained to be present during the Kali Puja (worship of the Divine Mother) which began at nine o'clock in the evening and closed at three o'clock the following morning.

Thus ended one of the best organised religious festivals I have ever witnessed, and also one of the most joyful ones.

Patna

The birthday was celebrated in Patna on Sunday, the 14th January with great eclat. From 12 noon till 3 o'clock in the afternoon about 1500 poor Narayanas of all classes, touchables and untouchables alike, were fed under the auspices of the local Ramakrishna Ashrama.

In the evening at 6 o'clock a crowded meeting was held in the Behar Youngmen's Institute Hall. The elite of the town as also the student community attended it in large numbers. The Hon'ble Mr. Justice P. R. Das was voted to the chair.

Babu Nandipal Mukherjee M. Sc. read an interesting paper on the life and teachings of Swami Vivekananda. The Swami's religion, said the speaker, consisted not in dogmas but in the realisation of God.

Babu Saroshi Charan Mitra who followed said that Swami Vivekananda went to America and Europe to preach the religion of Vedanta at a time when those continents swayed by the wave of materialism stood in great need of the spiritual message preached by the Swami.

Mr. Justice Kulwant Sahay spoke of his impression of the majestic and saintly personality of the great Sannyasin, and observed that one of the greatest objects of the Swami's life was the elevation of the masses—a work which had rightly been taken up by the members of the Ramakrishna Mission.

Mr. P. K. Sen next dwelt eloquently on the life and teachings of Swami Vivekananda.

The Hon'ble Khan Bahadur Fakhruddin pointed out in the course of his lecture that Swami Vivekananda considered all religions to be true and showed equal reverence for them all. He also observed that the universality of the soul as preached by the Swami was one of the cardinal doctrines of Sufism. The lecturer said that he saw no difference in the underlying spirit between the teachings of the Hindu Sannyasin and those of Islam.

The Hon'ble Mr. Madhusudan Das in his eloquent and interesting speech dwelt upon the spiritual teachings of Swami Vivekananda. The first lesson which the Swami preached was that of courage, and the lecturer said that he longed for the day when he would see the youngmen of his country approaching the high spiritual ideal as was represented by Swami Vivekananda.

Babu Mathuranath Sinha who spoke next observed that Swami Vivekananda combined the organising power of the West with the Eastern ideals of renunciation and service. He thus preached a new ideal of work to the Sannyasins who previously used to retire to the forest.

The President appealed to the public for funds in aid of the Ramakrishna Ashrama at Patna.

Kirtans in Bengali and Hindi were sung by a concert of Bengali singers.

After a vote of thanks to the chair the meeting dispersed at about 8 p. m.

Madras

The anniversary was celebrated with great enthusiasm and devotion on Saturday, the 13 January last at Sri Ramakrishna Math, Mylapore, Madras. There was Bhajana in the early hours of the morning. More than two thousand poor Narayanas and a large number of Sadhus were fed in the morning. Tamil lectures on Swami Vivekananda's Life and Message were delivered in the afternoon by eminent scholars. In the evening a public meeting was held at the Math premises with Sir T. Sadasiva Aiyer in the Chair. An interesting paper on "Swami Vivekananda as Teacher of the Age" by Mr. T. A. Ramalinga Chettiar, M. L. C. was read before the appreciative audience.

Prof. P. N. Srinivasachari of the Pachaippa's College gave a brilliant account of the Swami's teachings, his conception of religion and his idea of universal fellowship. With the distribution of Prasadam the pleasant function came to a close.

Bangalore

The anniversary was celebrated at Sri Ramakrishna Ashrama, Bangalore City, on Sunday, the 14th January, 1923, with great enthusiasm and devotion.

Bhajana parties from different parts of the City and the Cantonment came in, procession carrying the portraits of Swamiji and his Master in beautifully decorated cars. Over eight hundred poor people were fed at the Anjaneya Temple at Basavangudi under the auspices of the Ashrama. In the spacious pandal put up in the Ashrama compound there was held a largely attended meeting which commenced at 4 p. m. with a Harikatha Kalakshepam. The Katha was followed by an inspiring speech in Kannada on the message of Swami Vivekananda by Mr. K. S. Krishna Iyer, B. A. The lecturer said that the message of Swamiji is—"Be strong and spiritual; love your fellowmen and elevate them if they are degraded."

Mr. C. P. Sundara Rao, B. A., Editor, Karnataka Daily News, next spoke in English and in a few chosen words explained that the central tenet of Swamiji's teachings might be summed up in the maxim "To thine own self be true."

With the distribution of Prasad the meeting terminated at about 8 p. m.

Almora

The birthday was celebrated at the Ramakrishna Kuth.

Almora on Tuesday, the 9th January last, with special Puja, reading of selected texts from the Scriptures, chanting of hymns and distribution of Prasad.

On the 11th January a public meeting, the first of its kind in Almora, was held at the local Public Library under the presidency of Rai Bahadur Pandit Dharmananda Joshi. Most of the men of light and leading of the town were present. Pandit Lakshmi Dutt Pandey, Babu Shyama Charan Banerji and the president spoke on the life and teachings of the illustrious Swami.

On the 4th of February some 300 poor Narayanas were sumptuously fed at the famous temple of Nanda Devi. The Almora public heartily joined hands with the Brotherhood at the local Ramakrishna Kutir to make the celebration a great success.

Amalner

The anniversary was celebrated at the National College, Amalner (Bombay Presidency) on Tuesday, the 9th January, 1923, under the auspices of the Students' Debating Club.

The programme commenced in the evening at 5-45 o'clock when interesting speeches on the life and work of Swami Vivekananda were delivered by Messrs. Chakravarti, Kelkar, and Tulpule. The speakers emphasised the need of practising actually what the Swamiji preached, and said that there was immense work waiting for the young to do. They further observed that the Swamiji as an apostle of enlightened Hinduism, could be a Guru to all who believe in the betterment of the world and in the possibility of an all-embracing and universal religion. The proceedings terminated with Bhajan and Prasad at night.

Bangalore Cantonment

The anniversary was celebrated on Sunday, the 11th Feb. by the members of the Vedanta Society, Bangalore Cantonment. At noon about 500 poor Narayanas were fed in the compound of C. V. S. Sabha School. In the evening there were Bhajana and music. At about 5-30 p. m. Swami Sarvanandaji of the Ramakrishna Mission, Madras, delivered a lecture on Vedanta and Unity of Religions, which was listened to with interest by the audience. After dusk the picture of Swami Vivekananda which was well decorated with flowers on a Vimanam was taken in procession followed by Indian Brass Band, through the main streets of the Cantonment Bazar Division. The function was closed at 9 p. m. after the distribution of Prasad to those present. The Secretary before winding up the meeting conveyed the thanks of the Society to Swami Sarvanandaji for his able discourse and to the gentlemen and friends who subscribed towards the feeding of the poor brethren.

Other Places

The anniversary was also celebrated at the Ramakrishna Sevashrama, Kankhal; Vivekananda Ashrama, Kuala Lumpur; Sri Ramakrishna Advaita Ashrama, Luxa, Benares City; Vivekananda Society, Jamshedpur; Ramakrishna Society, Parseebagan, Calcutta; Ramakrishna Ashrama, Cawnpore; Sri Satchidananda Sangha, Tiruvateeswaranpet, Madras; Sri Ramakrishna Math, Nattarampalli, North Arcot Dt. (Madras Presy); Sri Ramakrishna Samity, Faridpur; Advaita Ashrama, Mayavati; and at various Maths, Ashramas and Societies in India, America and other places.

NEWS AND NOTES.

Journalism as a Means of doing Good

Integrity of character is most essential to the make-up of a true journalist. His success depends not only upon his moral courage born of unflinching devotion to truth but also upon his "attainments, capacity and industry." Journalism when taken up with the spirit of Service to one's own people as well as mankind in general promotes not only public good, but also one's own welfare, material, intellectual and even spiritual. Srijut Ramananda Chatterjee has contributed a highly instructive paper on "Journalism as a Means of doing Good" to the "Welfare" for February. The eminent journalist gives many valuable practical hints and suggestions for those who want to equip themselves for journalism. On the question of what a journalist should know says the writer—"Though it goes without saying that editors, like other human beings, can not be omniscient, the more subjects and more things they know, the better fitted for their work they would be."

The object of a journalist should be public good and through it his own personal good. But he can never do his part with success unless he is fully conscious of his duty and responsibility. "The duty of journalists," observes Srijut Chatterjee, "is to conserve all that is good in the existing state of things, to revive, if possible, all that was good in the old order, to reform abuses where they exist in order that the good may survive, and to suggest and help in the introduction of what is new for the promotion of the common weal."

• Sri Ramakrishna Vidyapith, Baldyanath

In order to evolve a system of education in the lines suggested by Swami Vivekananda, some members of the Ramakrishna Mission in co-operation with a number of noble workers started in May, 1922, a residential school for Hindu boys at Mehijam under the name of Sri Ramakrishna Vidyapith. Soon after the Vidyapith was started a need for

immediate expansion was keenly felt, and in January, 1923, it had to be transferred to a spacious building at Baidyanath (E. I. Ry.)—a popular health resort and a holy place of pilgrimage in the Santal Parganahs, Behar.

The object of the institution is to give the boys ample facilities for the harmonious development of their head, hand and heart. The course of training in this institution may be broadly divided under the following heads:—Physical, intellectual, moral, practical, æsthetic and religious. The course under intellectual training is so framed that a student, who goes through it, may, if he desires, appear at the Matriculation examination of the Calcutta University at about the age of sixteen. It provides for a more extensive knowledge of Bengali Literature, History, Geography and elementary Science than what is required by the present Matriculation standard of the university. Boys are admitted between the age of eight and twelve years only.

At present there are 15 students with 6 teachers in the Vidyapith. A detailed prospectus, including curriculum, rules of admission etc. may be had from the Secretary, Sri Ramakrishna Vidyapith, Baidyanath, E. I. R.

The Ramakrishna-Vivekananda Temple for Ex-convicts at Bangalore

For the last twelve years Swami Somananda, a disciple of Swami Vivekananda, has been silently carrying on the noble work of preaching the great truths of the Smatana Dharma to the inmates of the Central Jail, Bangalore. These unfortunate convicts are not ordinarily less humane than those living outside the walls of the prison. Many of the so-called depraved have in them the spark of divinity which is often extinguished by the cold and inhuman treatment which society accords to them. But by awakening in them their latent humanity and divinity by means of sympathetic treatment and proper education they can be reformed both morally and spiritually, and helped to settle as thoroughly useful and law-abiding members of society.

Swami Somananda was keenly feeling all these years the need of an institution for ministering to the spiritual and moral needs of the criminals after they are released from the prison. It is a matter of great pleasure to learn that he has at last succeeded in founding the Ramakrishna-Vivekananda Temple for the regeneration of the ex-convicts. On the 29th November last an American devotee of Swami Vivekananda performed the dedication ceremony of the Temple, in which have been installed two stone statues of Sri Ramakrishna and Swami Vivekananda. We earnestly hope that under the inspiration of these great friends and lovers of the erring and the fallen many of the so-called criminals whom

we in our vanity and hypocrisy look upon as lost for ever, will be able to abandon their evil ways and transform their lives after the ideal Divine.

Miscellany

Srimat Swami Prakashananda stopped in Madras for four days during his recent South Indian tour. The Swami delivered three public lectures in the city on 'Vedanta and Civilisation' at Sri Ramakrishna Math, 'The Plan of Reconstruction of New India' at the Gokhale Hall, and 'The Essential Need of International Understanding' at the Y. M. C. A. He also gave a short discourse to the boys of the Ramakrishna Students' Home, Madras. He next visited Bangalore, and stayed at the Sri Ramakrishna Ashrama, Basavangudi. The Swami gave an impressive address at the Ratnavali Hall, Bangalore. Everywhere his lectures attracted large audience and were highly appreciated.

We are glad to learn that at a meeting of the members of the Vedanta Ashrama, Bombay, held on the 10th February last, it was resolved to reconstitute it in the name of the Western India Vivekananda Society with Mr. M. R. Jayakar as President, Dr. A. L. Nair as Treasurer, and Messrs. Murdeshwar and Prabhu as Secretaries. The "Indian Social Reformer" of February 17, writes:—"Swami Sharvananda of the Ramakrishna Mission, Madras, to whose admirable edition of the Upanishads we have more than once referred, is expected to come to Bombay to organise the work of the Society. The Society will be inaugurated by a public meeting to celebrate the anniversary of Sri Ramakrishna Paramahansa on Sunday, the 4th March. The main objects of the Society are to inculcate the oneness of the goal of all religions and to promote sympathy and harmony among mankind on the basic principle of the unity of life and God. The study of the ethics and religion of the Vedanta will be also another object."

The Gangasagar Mela took place in the Sagour Island on the 14th of January, 1923, and lasted for three days. The Ramakrishna Mission sent 52 workers including 40 senior medical students of different colleges under the charge of a capable doctor. The total number of outdoor patients came up to 224. More than three hundred 'missing' persons were restored to their relatives. There were 3 cases of cholera, one of dysentery and one of diarrhoea. All the patients were discharged except 2 cholera patients, one of whom died on the way to Diamond Harbour Hospital. The Mission expresses its heart-felt thanks to Messrs. B. K. Paul & Co., Calcutta, for their kind contribution of medicines for this Mela relief. The total expenses incurred by the Mission for the Mela Relief Works amounted to Rs. 350.

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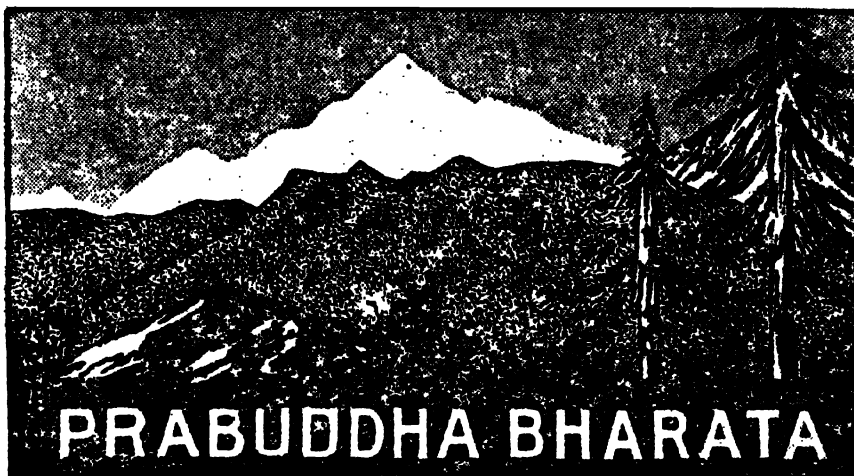
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Editor : Swami Yatiswarananda.

Printed and published by Mohan Lal Sah Choudhary, at the Prabuddha

Bharata Press, P. O. Mayavati, U. P.

Registered No. A 155.



OR

Awakened India

Vol. XXVIII, No. 321, APRIL, 1923.



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

P. O. Mayavati: Almora Dist. (Himalayas)

London: E. HAMMOND, 80 PARK ROAD, WIMBLEDON, S. W.

New York: S. E. WALDO, 249 MONROE STREET, BROOKLYN.

Indian annually :

Rs. 2-8-0

Single copy Rs. 4.

Foreign annually

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Single copy 6 4

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महात्मा परमहंस

Katha Upan. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

Vol. XXVIII]

APRIL, 1923

[No. 321

CONVERSATIONS WITH SWAMI TURIYANANDA.

3rd July, 1920—7 p. m.

The Swamiji was seated on a bench under the banyan tree on the maidan of the Home of Service. Two others were present.

The Swami:—It is very hot.

S.—We have had some rain though.

The Swami:—Well, it was not much. To-night I shall lie in the open. Last night up to 2 a. m. I slept outside. They had put a sheet on the mosquito-curtain. Then when the rain began to drip through the curtain I went indoors. What an amount of trouble people take for their physical comfort ! Day and night they are after it. Still the body won't go all right.

S.—Sir, one of Elizabeth Hemans's poems has

the idea that given proper education and environment, two boys born under different circumstances will develop in the same way. They do not of course believe in impressions of past lives.

The Swami—Well, does it hold good always? Five boys living together present five different aspects of character. The Western people have got no idea of reincarnation, hence they do not understand past impressions and so on. Do you think any body comes to earth with a *tabula rasa*?

In this connection one referred to the Darwinian theory and out of fun called a Brahmin boy of very good habits a descendant of monkey, whereupon the Swami sharply said—"What nonsense! He is a Brahmin boy with a store of good Samskaras—why should he be a descendant of monkey! What a fine intelligence the Westerners exhibit! What does Science know? To-day it arrives at a conclusion, the greater part of which is exploded to-morrow. Let those who will, accept Darwinism. We have got two theories about human creation. One is that after going the round of 84 lacks of bodies one attains a human body. This is greatly akin to Darwinism. The other theory is that of descent from Godhead. Brahma, the Creator, first created beings like Sanatkumara and others whom He asked to lead a worldly life. Well, they had just descended from God, so they said, "What a proposal! We shall be no party to such a thing." Brahma cursed them and created the Prajapatis (Patriarchs), who agreed to embrace a worldly life. It is a simple phenomenon, which we too observe in our everyday life. To

this day we find that many are averse to marriage and the worldly life from their very birth. These are the Kumaras. Kumaras are those who have not yet developed the power of propagation. One has but to continue this state. This second theory is excellent. We are the children of immortality, and why should we be the offspring of monkeys? बहिष्कृतो ब्रह्मचर्यं व्रजति—"Desiring the Brahman they practise Brahmacharya." Haven't you heard of Sri Ramakrishna's parable of the bird called Homa? It lays eggs in the sky. As the egg falls through space, the young bird comes out of it, and as in the course of its fall it finds it is about to touch the earth, it is reminded of its mother who is high up in the sky. At once it flies straight up. It has no more to fall down on the earth. Similarly there are many people who as soon as they grow up a little give up all attachment for the world and speed straight towards God. The former is an illustration and the latter is the theme sought to be explained. I remember, when I was ten years of age—even less, perhaps eight years—I told a friend of mine that I would not marry. That friend also became a Sadhu, and so did I.

(To the boy) "Tell me whether you wish to be a Sadhu or a householder."

The boy—I will be a Sadhu.

The Swami—Certainly, why not? If you try from now you will indeed realise the Lord. There should be a firm resolve in the mind that one must realise Him. If you perfectly control your senses from now, you will be blessed with His realisation. And if you wish to be like ordinary

men, you will get something to eat, have children, get together a little money, and die—there will be an end of it. Do you want the prestige of a householder, or do you want to be a Sadhu?

The boy—Have Sadhus no prestige? They too have it.

The Swami—Certainly, Sadhus too have prestige. Look at the honour Swamiji received! How like a hero he conquered the world! What a heroic temperament! What a perfect mastery over the senses! If one is like him, one has indeed achieved everything. He was absolutely free from the sex-instinct. It was because he had his mind pitched on high things that it had no opportunity to come down to lower things. Sri Ramakrishna used to say that people's mind is generally confined to the three lower centres of the spinal column; while the mind of the spiritual aspirant rises to the centre of the heart, whence it ascends higher still to the centre in the neck, and when it finally reaches the centre in the head he attains to the state of Samadhi. Then the body falls within three weeks. Sri Ramakrishna also used to say that gold is gold whether it lies in a ditch or is kept in a room. If power is latent in anybody, it will manifest itself wherever you may put him.

Have faith in God and pray to Him for devotion.

(To S.) He wants to have the Pāsupati weapon* from Shiva.

*A mighty weapon which Arjuna got from Shiva, pleasing Him in a duel.

(To the boy) What will you do with the Pâsupata weapon? You are not a Kshatriya, you you are a Brahmin. You should please Him and ask for the knowledge of Brahman. A Brahmin has no mightier weapon than this. Do you know the story of Vasistha and Viswamitra? King Viswamitra armed with his bow and arrow one day killed the hundred sons of Vasistha and went his way, seizing the latter's sacrificial cow.* But Vasistha, though he witnessed all, said nothing and sat with his Brahmadanda (the staff of the Brahmana) in hand. Then Viswamitra with folded palms fell at the feet of Vasistha and begged his pardon saying, " Fie on Kshatriya valour! Real strength is that which a Brahmana possesses. "

The boy took his leave to attend to his evening prayers, when the Swami remarked—

The boy has inherited excellent past impressions. He is endowed with Sattva that has a touch of Rajas in it, while A— has got Sattva alone. If this boy leads a pure life, he will advance. Otherwise he will become like the generality of boys. There is nothing preordained. In a way everything depends on our personal exertion. The Yogavasista has highly extolled this. I do not mean to say that destiny is altogether a fiction. "देवं निहत्य कुरु पौरुषमात्मशक्त्या"—"Manifest thy manliness by ousting destiny through thy own power." To one who is endowed with personal exertion even destiny becomes favourable. God helps those who help themselves. Relying on destiny people

* The Kamadhenu which by the mere wish could produce whatever was desired of her.

often tend towards degradation. Free-will also comes under this personal exertion. People make mistakes through their own fault, and then lay the blame on destiny. Stumbling on the way is an accident—going along is the natural course. Making mistakes is an accident—rising higher and higher is the natural course.

S.—Between the two blades of a pair of scissors we do not know which is responsible for the cutting. So we cannot ascertain whether destiny or personal exertion is responsible for the accomplishment of an act, and in what measure. We however take it for granted that both are equally responsible. Our duty is to make personal exertion, which is within our control, instead of waiting for destiny to help us out.

The Swami—Quite so. That is the way. Unless one acts like that, nothing can be done. But then, there is such a thing as the devotee's resignation to the Lord. That is not weakness. It is to say—Thy will be done !

OCCASIONAL NOTES.

STRUGGLE for animal existence when it demands the whole attention of any community does not leave it any chance for expansion and progress. This has exactly been the case with Hindu society. For centuries the most vital question before it has been not one of progress but of life and death. Its chief task has been to defend itself in the midst of mighty political changes, social revolutions and onslaughts of antagonistic

faiths. To protect its members from alien influences it had to introduce rigid rules and injunctions in the place of wiser ways and older customs, which in the long run tended to limit their freedom, and ultimately to hamper their natural growth and evolution. These measures, at first adopted for self-preservation, managed in course of time to overpower the spirit. And later on the influences of modern civilisation with its denationalising education and cruel competition has changed altogether our ancient outlook on life and drifted us away from the moorings of our national ideals and traditions. The result is that we have become incapable of appreciating our own culture and institutions, of realising the great spiritual scheme which underlies the complex fabric of our socio-religious system. In the past all our national movements, social, political and religious, tended towards an ultimate goal. But from this great ideal and purpose of life we have miserably deviated in modern times.

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Self-realisation no longer calls forth from us the same enthusiasm as of old. Religious practices and spiritual strivings we now regard as useless and unnecessary. This world is all that concerns us although we would resent to be called atheists and materialists. Sense-life is apotheosised and teleological explanations are given in support of it. The ancient ideals of self-control and self-discipline that marked the life of the student, have become things of the past almost all over the country. The institution of Sannyasa, too, has not escaped

the havoc of degradation. Modern Sannyasins now cling more to the form than to the spirit, more to outward symbols and ceremonials than to the realisation of the Self and service of Man. The ideals of married life have been practically forgotten and the Hindu household is no longer an Ashrama where once the control of the senses and fulfilment of duty exerted a highly chastening influence on men and women. Few householders think now of living the life of non-attachment like the hermits of old. Almost all people want now to live in worldliness all their life, and this with an inordinate passion. Sannyasa—the life exclusively devoted to the realisation of the Self through perfect renunciation and chastity—in which all the previous Ashramas found their fulfilment, is dreaded as a monster threatening to destroy human society with all its sympathy, love and friendship. The life of perfect celibacy has ever been chosen by those bold and non-attached souls who realised in their heart of hearts that “neither by work, nor by progeny, nor by wealth but by renunciation alone can Immortality be attained”—by those who were competent to dedicate themselves solely to the attainment of Brahma-jnanam and to the service of God and Man. We have come to regard this glorious life as unnatural, if not inhuman, so great has been our love for the “fullness and varied experiences” of life ! This ancient ideal exerts at present little influence on the vast majority of us who still profess to follow the old faith, and claim to draw inspiration from the great Rishis of ancient India.

To stem this tide of degradation that has overtaken the land was the mission of Sri Ramakrishna. He was born at a most critical period of India's history—a time marked by a great conflict of ideals and cultures. A marvellous man that he was he fulfilled his mission in his own marvellous way. Uninterruptedly for long twelve years he plunged himself heart and soul into strenuous spiritual practice, and emerged out of it a transformed man, radiant with the resplendence of the Atman. The Divine knowledge that he realised after passing through his superhuman Sadhana shone in and through his whole being, and expressed itself in all his thoughts and actions. To him religion was realisation, and God more tangible and real than our empirical world. He realised that "the One Substance has taken the form of the cosmos with all living creatures, which resemble a house of wax with men, animals, gardens, roads, and the rest—all made of wax and nothing but wax." In this Divine realisation alone lies true peace and blessedness which we blinded by our ignorance and egoism seek in the outside world. The greatest achievement of Sri Ramakrishna's life was to vindicate the ancient faith and ideals, to realise them in his own life, and unfold before mankind their true significance and meaning, their achievement and glory.

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Sri Ramakrishna embodied in his life the spirit of true Sannyasa. To him it did not imply a negative virtue, but it meant the giving up of all that is passing and evanescent, and the acceptance of all that is abiding and permanent. He renounced

the world, and as the direct fruit of his renunciation, he saw God in everything and in every being. He gave up all idea of sex and it is, therefore, that he could realise in all women, including his own wife, the manifestation of the Divine Mother of the universe, and could never, even in a dream, look upon any woman in any relation other than that of the mother. 'Women', said Sri Ramakrishna, 'whether naturally good or bad, whether chaste or unchaste, should be regarded as images of the Blissful Mother', and he himself followed this precept to the very letter. Man to him was also an incarnation of the Divine. His heart bled to see the misery and suffering of those who forgot the Spirit within and remained sunk in ignorance and worldliness. He could, therefore, never "kick away and drive off in disgust" the depraved and the profligate, the drunkard and the prostitute, but out of the fullness of his compassionate heart he strove to transform them with the touch of his Divine love and Divine knowledge. Sri Ramakrishna has been charged with "other-worldliness". But let us not forget that this "other-worldliness" implying God-vision and universal love, that was his, has been the crowning glory of his life, and "in this respect", to quote the memorable words of Prof. Max Muller, "he does not stand quite alone among the founders of religion."

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Sri Ramakrishna was devoid of the least breath of sensuality. He could, therefore, wholeheartedly vindicate the honour of woman, which is hers by virtue of her inherent Divinity. He accepted a

woman as his Guru, and was initiated by her, who was an embodiment of vast learning and high spirituality, into various intricate Sadhanas which he practised until he attained true illumination and bliss. He was a worshipper of the Divine Mother, and and She herself in her immanent aspect brought to him the light and knowledge which in later life he irradiated all around him wherever he went. May the Mother also inspire and guide us, and lead us on from darkness and death to Light and Immortality!



To Sri Ramakrishna woman was not only an object of honour but also of Divine worship. He recognised her equal right with man to lifelong Brahmacharya and to the highest knowledge. He accepted his own wife as his foremost disciple, and the sweet relation existing between the Brahmachari husband and his Brahmacharini wife living a life of crystal purity as a partner of his immortal bliss—the fruit of the highest spiritual realisation—brings home to us the noblest ideal of marriage. “The husband is loved not for his own sake but for the sake of the Atman that dwells within him. The wife is loved not for her own sake but for the sake of the Atman that dwells within her.” The illustrious husband and his worthy wife looked upon each other as manifestations of the Eternal Spirit, and realised in their everyday life that the highest relation between man and woman is truly spiritual. The Universal Spirit is present equally in man as well as in woman. This great truth was proclaimed at the very dawn of human civilisation.

by the Vedic sages offering their salutations to the One in all—

स्वं स्त्री स्वं पुमानसि स्वं कुमार उत वा कुमारी ।

स्वं जीर्णो दण्डेन वंचसि स्वं जातो भवसि विश्वतोमुखः ॥

“Thou art woman, thou art man ; thou art youth, thou art maiden ; thou as an old man, totterest along on thy staff ; thou art born with thy face turned everywhere.”

* * *

Sri Ramakrishna not only vindicated the right of woman to devote herself exclusively to the attainment of Divine realisation and knowledge like the Brahmavadinis of old, but upheld her right to spiritual leadership as well. This he demonstrated in the life of the remarkable lady, at once wife and nun, who was the partner of his Divine love and Divine knowledge. The Holy Mother, as the high-souled lady was called by the followers of the Prophet of Dakshineshwar, “had long and arduous experience in administration, secular and religious. The stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood. I have never known her hesitate, in giving utterance to large and generous judgment, however new or complex might be the question put to her.”—Such was the high tribute paid to her by the late Sister Nivedita. And it is, therefore, no wonder that the Holy Mother was the supreme spiritual guide of thousands of men and women, who looked to her for inspiration and guidance in matters not only spiritual but secular as well. She was “Sri Ramakrishna’s final word as to the ideal of Indian womanhood.” Little have we as yet realised the measure of Sri

Ramakrishna's contribution to the spiritual regeneration of women in India. But when the struggle for political franchise and social privileges now engaging the whole attention of the country will be over, and the question of woman's spiritual freedom and her right to spiritual leadership will arise, then only will we understand the true significance of all that Sri Ramakrishna did to defend and uphold the honour and glory of Indian womanhood.

SRI RAMAKRISHNA AND HIS MISSION.*

By PROF. J. N. MUKERJEE, M. A.

WE have met this evening to celebrate the anniversary of Sri Ramakrishna Paramahansa, the saintly soul that was born in a village of Bengal on the 17th of February, 1836, and renounced his earthly mould on the 16th of August 1886. Of the many items on the programme it has fallen on my humble self to discourse on Sri Ramakrishna and his Mission. Without making any apologies by way of a formal preliminary let us directly approach our subject and leave the rest to those who may consider themselves fit to sit on judgment.

When we speak of mission like Sri Ramakrishna's we do not certainly use the word 'mission' in that wider sense in which everything in this world has a mission, a function that brings it into existence. But we use it in a sense in which very few of us has missions but very many of us only form occasions for a mission. We create the need and there comes one that satisfies the need of a self or a tribe or a nation or even of humanity. Such a man only has a mission

* A lecture delivered on the 87th Birthday Anniversary of Sri Ramakrishna at Nagpur, C. P.

in the true sense of the word. The question therefore in the present connection is : Had Sri Ramakrishna any mission like that ? If so, what was it ?

It is a difficult task we have imposed on ourselves but we cannot shirk it. It is a highly controversial point on which eminent authorities differ most seriously. Great as, therefore, is the responsibility of deciding one way or the other we must speak out our honest conviction and the reasons therefor. There were men—and, we are afraid, there are some still—to whom this world-stirring phenomenon of all that is associated with the name of Sri Ramakrishna was nothing but a temporary ebullition of the old-world orthodox Hinduism, the symptom of a dying struggle, the last flicker of a dying civilisation. Against this we lodge the most vigorous protest we can commnad. But before we plunge into the thick of the contest it is necessary that we remind ourselves of some of the most prominent features of the evolution of religious thought in India. For we propose not to elucidate the life and teachings of Sri Ramakrishna but to study him in the perspective of the thought-life of this ancient land and find out his place in that intricately-woven system.

Following Dr. B. N. Seal we notice three different stages in the evolution we have spoken of. These are characterised as the age of (1) प्रवृत्तिमार्ग (the path of 'action' and enjoyment), (2) निवृत्तिमार्ग (the path of 'inaction' and renunciation) and (3) निष्कामकर्म (selfless-work). In this last is found the reconciliation of the contending claims of knowledge, devotion and action.

It was only natural for the youthful impulses of our ancient progenitors, dominated, as they were, by a consciousness of the ruling supernaturals or supernaturals to manifest themselves into a series of actions meant ultimately to serve some personal interest which included the interests of the dear and near. These actions took the form of sacrifices and offerings to that or those through whose grace, it was believed, the evils of life became rarer and rarer and the blessings came pouring in either here or hereafter. Religion

consisted in performing these sacrifices and the end of religion was to be sought outside itself. Different supernaturals were represented by fires constructed in different ways. Fire occupied a central place in the religious life of this period.

In due course these rituals became highly complicated and formal. They lost the last ounce of vitality that the rising spirit of the nation had infused into them. The manifold Gods lost the confidence of their worshippers. To the growing self-consciousness of the age, the futility of the pursuit of happiness, the inadequacy of Karma, that is, the performance of the Vedic rituals, the absurdity of making religion the means to an end outside itself became more and more obvious. Reflection, again, threw a new light on the more true interests of human existence. A different stream of thought flowed, which elevated knowledge above Karma not only in the sense that Karma was a means to knowledge but also in the sense that Karma was absolutely superfluous. Knowledge alone was considered competent to work out the salvation of man. "Know thyself" may be said to have been the watchword of this period.

A division was inevitable at this stage. There was an orthodox party that adhered to the old ways and there was an advancing party that advocated the new thought. The adherents of the old school, however, could not absolutely escape the influence of the new ideas. The rituals were no longer considered as means to the realisation of heavenly bliss in life after death or prosperity in this, but they were considered as possessing a disciplinary character as meant for *चित्तशुद्धि* or purification of the mind. So Karma for *चित्तशुद्धि* and *श्रवण मनन निदिध्यासन* "Hearing, cogitation and constant meditation of the Atman" for the same purpose rivalled with each other.

Civilisation had progressed in the mean time, and the social and the political condition of the people had become more complex. There was a tendency in the communal life to disintegration, greater differentiation and there was a need

for higher integration as well. The future all depended on how this higher integration was effected, whether the rightful claims of the different communities were duly and impartially considered or not. So far as those who were within the pale of the Brahminical culture were concerned there was less cause for anxiety at that time (though much later there were graver causes for anxiety) but the case was different as regards the non-Aryan children of the soil, whose rising spirit demanded more and more respectful recognition of their status as men, and also a more definite place in the social and political life of the country. The future lay entirely in the hands of the high priests of the Brahminic cult. They failed and did not fail to properly discharge the solemn responsibilities that were entrusted to them. While in the higher sphere of theory they were propounding the doctrine of सर्वं ब्रह्म "All this is Brahman," the moulders of society could not rise equal to the occasion and give effect to the doctrine in the sphere of practice. There was followed the principle of exclusion which meant restriction and reservation of rights. However that be, we cannot perhaps condemn it downright. There is something to be said to its credit. The Brahminical culture had already assumed a definite shape and those who were entrusted with the charge of maintaining and propagating that culture in its intrinsic purity could not but hesitate to admit an alien people with different customs and traditions into the pale of its definitely conceived and developed cult. They should not be blamed if they wanted that people should have a certain mental constitution before they could be admitted into their own culture. If, however, the principle of exclusion be necessary, it is a dangerous principle too when it is not applied in the right spirit. So long as sympathy, nay, love works as the central spirit and the principle of exclusion is adopted as a provisional step there is little harm to be afraid of. But when hate takes the place of love and the principle of exclusion is made a paramount and absolute law and the distinction between community and community

is rigidly drawn there is no doubt that society is face to face with a severe crisis. There is no doubt again that there was such a crisis in an early period of the Hindu civilisation. We raise now the question that concerns us most. How was the crisis tided over? The chief remedy had already appealed to the conception of the nation. The theory of सर्व सत्त्विदं ब्रह्म "All this is Brahman" was there. A stubborn soul was only necessary to remodel all customs and traditions in the light of that theory. The vitality of the nation stirred up spontaneously and there appeared on the stage that stubborn soul, the great reformer Sri Krishna, the renowned disciple of Kishi Ghorangirasi.

Sri Krishna struck at the root of the evils that had eaten into the very heart of the nation. He drew most rigidly all that necessarily followed from the theory of सर्व सत्त्विदं ब्रह्म "All this is Brahman." He broke down all the barriers set up by customs and convention and preached the gospel of humanity, of expansion and inclusion, of equality and liberty, of Karma and devotion. His end was the establishment of Dharma-rājya. By Karma he did not mean the performance of the Vedic rituals but disinterested service to all without distinction. The highest Dharma and Karma "to realise Brahman and to help others to do that. See Brahman in every creature and serve Brahman in and through every being—that was what he taught. We cannot pass without noticing this important feature of what Sri Krishna preached. It was the recognition of the place of service in the religious life. The Vedic sacrifices were more or less personal affairs but in Sri Krishna's doctrine we find a recognition of the duties of man to man, a theological cosmopolitanism.

Sri Krishna was the first great reformer in India and the principles on which he carried on the work of reformation have not yet been improved upon.

Many centuries passed and there came another reformer, one who stirred the known world of that time. I refer to the great Buddha. Buddhism appears to be a heterogeneous

growth but in many of its principles it resembles Vaishnavism specially in its advocacy for expansion and equality.

So much of the early history of Indian religious life. But from the very sketchy account we can draw certain important conclusions :

First, that the Hindu religion is not unaltered and unalterable, though it must be admitted that the basic principles are not only eternal and undying but have not yet been surpassed.

Secondly, that the principle of exclusion and restriction had always been the cause of degeneration.

Thirdly, that we may reasonably distinguish between ritualistic Brahminism and the religion of the Vedanta. The latter had always shown a spirit of universalism and had comprehended and transcended Brahminism.

Fourthly, that reaction had always been an indigenous growth. At critical moments great men had always sprung up from within the nation—great men who were as much made by the circumstances as for them.

Fifthly, that these religious and social reformers were not only intellectual giants but persons who had fully realised in their life the doctrines they preached.

The field of Indian religious thought had been the battleground of Brahminism, Buddhism and Vaishnavism in some form or other. But we shall pass over centuries and try to understand the forces that were at work in the latter half of the 18th and the whole of the 19th century. We shall here confine ourselves to the conditions holding in Bengal. Our interest centres in Bengal mainly for three reasons.

(i) The great man whose mission we are trying to understand was born in Bengal.

(ii) Bengal showed in her all the features of the worst degradation—at least a worse picture was not to be found elsewhere.

(iii) The new age of the British rule in India produced no greater effect in any other Province and the vital resistance

of the nation did not so early and so effectively assert itself elsewhere.

If we turn to the Bengal of the latter half of the 18th century we see a land of soulless figures dragging on a mechanical form of existence. The intellectual life was confined to the interpretation, or better mis-interpretation, of the diverse injunctions of the Smritis. The moral life was given over to external show and internal depravity. Casuistry of the worst type was rampant everywhere. The religious needs were satisfied by a number of festive celebrations in which amusements of a very objectionable character were always prominent. The degenerated form of Tantric worship gave a sacred license to its votaries to drink and indulge in sensual excesses. Elsewhere Sri Chaitanya's Náma Máhátmya rolled like anything underneath the greatness of the name. There were not many sins that did not find a hiding place behind the counting of the name of Sri Hari. The religion of Love entertained almost every sentiment except that of Love. The so-called duties consisted in boycotting and oppressing the neighbours for reasons discovered by spite and malice. The political life exhibited itself in secret intrigues and abominable treacherousness. Manliness, culture, breadth of heart, purity of motive, in fact, all those virtues that characterised the best ages of India were almost banished from the land.

Such was the condition of Bengal and such was the condition with slight modifications here and there of the whole of the land of the Vedanta. It is worth while to remember that this is the land of the Vedanta. The dormant vitality of the nation was sure to wake up as it did on many occasions in the past. But the age in question had another unique feature which differentiated it from the past. The revivals in the past were necessitated by the internal downfall and were stimulated from within. But in the age in question the stimulation came to a great extent from without.

The British rule had almost established itself. The political conquest was an accomplished fact. But a graver problem was waxing in the dark. With the advent of the

Christian missionaries a conflict of ideals had set in and the problem was whether the nation must submit spiritually as well. It was a problem which in its nature was unprecedented in the history of India. It must be admitted, that the advent of Islam into India stimulated many religious revivals and there was also a conflict of Ideals during the Mohammedan rule. But the character of the struggle differed in each case on account of a fundamental difference in the nature of the two invading forces. The Mohammedans approached India with an amount of bigotry and fanaticism and it adopted the spirit of persecution. While Christianity embraced India with a broad humanitarian heart, with rational vigour and with the zeal of genuine Christian devotion. Obstinate conservatism can successfully resist heartless persecution but it is absolutely ineffectual in the face of a mission of sympathy and love maintained by a rational spirit only because the latter silently influences and wins the heart. This may account for the fact that the main religious revivals during the Mohammedan rule did not care so much for intellectual regeneration as for stimulating the emotions to enable men to persist in their faith. The problem, therefore, that faced India was unique in character and unprecedented in her history.

There were liberality, purity of motive, strength of character and force of thought on the one hand and exclusionism, narrowness, oppression and persecution on the other. Yield or assert, the nation must do one or the other. It was an intellectual warfare and orthodoxy could never succeed. There was a call for expansion in the air and exclusionism must retire. The power of real assertion was gathering strength and at last the vital resistance of the nation manifested itself in Raja Ram Mohon Roy.

Born in 1774 and attaining manhood in the age of the thickest contest, for him was reserved the honour of being the hero of the nation in its intellectual struggle with one of the greatest rationalistic religions of the world. With the truest insight he saw that the soul of India had in it the necessary remedy for destroying bigotry and arresting

degeneration and ruin and also that the remedy had been applied more than once to cure diseases of the sort that had affected the national organism. He turned over the pages of the past and found a wealth of glorious conceptions buried underneath the ugly crust. What was not there? It was this nation that conceived that there is one Being that is the source of all and that this Being is सत्, चिद् and आनन्द (Existence, Knowledge and Bliss Absolute). It was this nation that saw everything in Brahman and Brahman in everything. It was this nation that found the true goal of life in self-knowledge, self-determination and self-realisation. It was this nation, again, that perceived that the individual self was only an appearance and that the true Self was universal. Here was preached the Gospel of Love not as a feeling that waxes and wanes but as a permanent disposition that makes contempt, hatred and oppression impossible. Indeed, this nation did not exhaust itself in noticing distinctions and in preaching exclusionism. If it did so, it never failed to emphasise with greater vigour and to expose with greater clearness the unity underlying and vitalising all these. All this wealth of thought was there and with this Raja Ram Mohon fought with wonderful might both the degraded nation and the superior stranger. He used all these conceptions to elevate his own society and to silence the Christian missionary, whose main fault was to estimate India in terms of her degradation. He would have the truth and allow no modification of the truth. Idolatry could not be true and he denounced it. Untouchability could not be true and he protested against it. All religions could not be true but they contained truth. So he gathered from all. As in all things and beings Brahman must be in women too. They were not the instruments of the Satanic Maya and he fought for the elevation of their status. He found ignorance to be at the root of all evils and worked for the spread of education. He found slavish following of authority to be the worst enemy of man and struggled for freedom in every sphere of life.

It may seem that no stone was left untouched by Raja

Ram Mohon Roy and that the future generation was only to work for the propagation of his teachings. But I beg to differ and here are the reasons.

Though Raja Ram Mohon took his stand on the loftiest conceptions of the Vedanta, though he came out victorious in that intellectual warfare, though he showed the nation the way in which its salvation lay, still there were some misconceptions and some deficiencies.

The misconception is to be found in the absence of the recognition of relativity. The formless is the sole truth no doubt but the forms are not false. Diverse forms have existence in the sphere of relativity. Man must get over this relativity, realise his universal essence before he can conceive the formless. Nations as a whole are much more imaginative than reflective, much more emotional than rational. It is necessary therefore to recognise relativity while you lay all the emphasis on the loftiest conception of the Vedanta. The worship of the formless cannot be grafted on the whole nation. Minds will differ in spite of the identity of their essence. So long as Jivatmans are Jivatmans they have the necessary limitations. They will differ in their mental constitution, in their capacities, intellectual, moral and religious. Whatever we may say against the caste-system we cannot omit to mention that this caste-system is based on the recognition of these psychological differences—differences that enter into the very constitution of the Jivatman. But nothing can be more erroneous than to draw a rigid line of distinction between one man and another simply on the ground of his birth. Nothing again can be more erroneous than to suppose that these differences can be absolutely ignored. We must not make too much of these differences but we must not make too little of them at the same time. No nation can be a whole of homogeneous units. Humanity can never be free from differences within it. The differences must be recognised in any scheme that is meant for the salvation of a whole nation.

If we recognise relativity then there is not only one religion that is true but many religions that are relatively

true—true only in relation to the mental constitution of the diverse Jivatmans. Raja Ram Mohon in his eagerness to uphold the true religion neglected this aspect of the truth. He stimulated this nation to think. But it is very probable that he had only the intelligent section of the people in his mind. This brings us into the closest touch with two questions—the one of Universal Religion and the other of Idolatry.

In the significance of the word "Idolatry" there seems to be some confusion between Idol worship as such and worship of Ideas in Images. The former is certainly a degenerated form of the latter, and the latter has certainly a relative truth. In the history of Indian religious thought symbols gradually gave place to images. In the Vedic Age fire constructed in different ways represented different Gods. But in the Buddhistic Age perhaps with the development of sculpture the symbols were replaced by images. The natural cause is not far to seek. In man imagination precedes reflection and in many reflection is very much less developed than imagination. On the average man Ideas that cannot be pictorially represented have little or no hold. They want something more tangible than a Nirākāra (formless) Brahman. They want a God with whom they can enter into a personal relationship. Akāra (form) or no Akāra God must be a personal God. A personal God is very easily particularised. When particularised there come at once many Gods according as different minds modify the conception of this particularised personal God. It is only one step from this to the pictorial representation of this particularised God. All these are very natural processes and they have a relative necessity too. It follows therefore that even when Idolatry is done away with worship of Ideas in images will always remain in some stratum or other of this region of relativity.

As regards Universal Religion it requires to be pointed out at the outset that a collection of the monotheistic utterances from the sacred books of different religions does not make a universal religion. Universal religion is more intensive than extensive. It cannot be a religion for all unless all have a

certain definite nature. But so far as we know instead of all having a definite nature the mental condition differs from man to man. It is not meant to deny a community of essence but when we take into consideration the actual state of affairs, we cannot ignore this difference that exists between man and man. The conception of God and the mode of worship will be determined by the mental constitution and the environment of the individual. His God will be made out of his own stuff—all that makes him what he actually is. Universal religion can exist only for those that have transcended their limitation and have realised their universality. It is impossible to make one religion for all, for it is impossible to nullify relativity. But nothing is more true than that, in diverse ways the same Being is worshipped.

For all these reasons the national problem was not solved. To solve that was necessary the manifestation of the long sleeping genius of the nation in all its fullness, vivacity, naturalness and universality. The spirit must spring from the soil as it were and develop and blossom forth as the flower in the nursery of nature. He is not to discuss and decide and convince but to attract as the flower does, and to stimulate and remould and liberate. He is not to fight but to conquer by his mere presence to the great benefit of the conquered. He is not to be educated but all education must emanate from him. Such a manifestation was not delayed to the great good fortune of the nation.

Raja Ram Mohon Roy died in 1833 and in 1836 was born Sri Ramakrishna, that divine personality that was to stir the whole world and bring together the past of India and the future of the world. He is the true manifestation of the genius of the nation. He demonstrated to the world that India did not indulge in idle reveries and that India was not the home of a half savage and superstitious people. He showed, further, that the spirit of India could transcend all the limitations of nationality and all considerations of individuality, take her stand in a sphere where there is no relativity, no distinction and embrace all. He showed that

true religion consisted in self-purification and self-realisation and in being men worth the name. He showed that there was no room for contempt and hatred and untouchability in Religion. His life is a momentous revelation of the eternal Spirit. Born in a village, receiving no education but that which nature gave him he blossomed forth into what he was—a realised spirit free from all the weaknesses and imperfections of man, free from all that convention breeds in him. He stands in the line of the great seers of old. He is the lineal descendant of Sri Krishna, Buddha, Sri Chaitanya and others. To illustrate in his own life the gems of Indian thought, principles of universal application, to demonstrate to the world what true spirituality is was the mission of Sri Ramakrishna Paramahansa.

DANGERS AND OPPORTUNITIES BEFORE HINDUISM.

BY SUBRAMANYA SARMA.

(Concluded from page 106.)

THE mere defending of our religion and sinking again into passivity does no good. "Those to whom religion is a trade, are forced to become narrow and mischievous by their introduction into religion of the competition, fighting and selfish methods of the world." And Christendom has been intolerantly aggressive. In this land of Christians (N. America) any other influence is fought as an enemy. When Swami Vivekananda was here the orthodox clergy and their flocks carried on an organised campaign against him. And yet what was his mission? He did not go there to proselyte but to present to the people the truths of spiritual endeavour. In his own words: "I am here among the children of the Son of Mary, and the Lord Jesus will help me. They like much the broad views of Hinduism and my love for the prophet of Nazareth. I tell them that I preach nothing

against the great one of Galilee, I only ask the Christians to take in the great Ones of Ind along with the Lord Jesus, and they appreciate it."

On the contrary how do most of the missionaries who come to India behave? They carry on a relentless campaign against Sri Krishna and everything that is sacred to Hindu mind. They speak in contemptuous terms of our beliefs and ideals, write volumes on the inadequacy of our faith and try to lay the axe at the very roots of our religion and culture. They are knocking at the very foundation of Hinduism. It women have been the custodians of any faith it is in India. Those Christian missionaries who are determined to evangelise the whole of India in this generation have realised that by shaking the faith of womanhood in India they can conquer the land for Christ. This talk of uplifting Indian women is mere camouflage, an ostensible purpose. But the real intent is different. "The missionary must ever keep the Hindu woman in his thought and in his plans as the best channel for bringing in the speedy redemption of the land. Woman is the brightest feature of Indian life at the present time. She incarnates the piety, the devotion, and the sweetness and purity of character which render life in India tolerable, and in some respects worthy. When she has been won for Christ, the complete triumph of Christianity in India will be at hand."

It must be obvious from the history of Christendom that religion in many cases is nothing but an ally of imperialism and an advance-guard of capitalism. This religion, when it is pushed to so-called patriotic channels with a view to advance material prosperity, has two functions: one to open out vast continents to civilisation, to commerce, and to the benefits of Christian enterprise (?), and the other to perpetuate Christian civilisation, in other words exploitation, in civilised lands. It is the latter process that many of the missionaries are helping, and the sooner we realise the gravity of the situation the better for us. It must incite us to work. We must vindicate our culture, civilisation and faith. Retaliatory campaigns might help a little, but the sure weapon is a

unification of the apparently conflicting elements in our society. The lower classes who are exploited and converted into an hostile camp in our midst must be forthwith taken into the folds of Hinduism and the lofty teachings of the Vedas and the Vedanta reached to them. "No religion in the world preaches the dignity of humanity in such a lofty strain as Hinduism" and we are to blame not to prove it to the world.

Most of the missionary organisations have been carrying on a campaign of calumny and misrepresentation not only amidst us but also outside, and are estranging from us the human sympathy of Western peoples by appealing to their religious bigotry and ignorance. There is a campaign in America to increase the missionary strength as much as possible for they want to evangelise the whole world. This is a wild dream. But any how the result for us may not be pleasant. Indifference or resignation when the aggressor is at the door is no virtue. We have to safeguard our religion, if not by offence, at least by defensive manœuvres.

The collapse of Europe has helped us in a way by making missionary activities of European nations economically impossible and by creating a thirst for a purer and abiding spiritual message. While we should take advantage of this situation to carry the messages of the Vedas and the Vedanta, to the thirsty souls of the West, we should not allow any aggressive nation to undermine our own faith and culture in our native land.

The world is in need of India's spiritual message more than ever. Are we going to meet the challenge? There is no better field for Vedanta and the teachings of Ramakrishna than central Europe, the cradle of European culture and civilisation. Start the work there and the triumph for India is sure. Are we going to save the world for the spiritual and human ideals or are we going to let ourselves be swallowed up by the present wave of dehumanised materialism and rank aggression? In the answer lies the justification or otherwise of our fear. Are we going to let the same old pastoral Shepherd play for us the music of the eternal on His eternal flute or are we going to let a godless civilisation overrun our land? It is for the reader to answer.

VEDANTA AND EINSTEIN.

RECENT European philosophy has centred round four doctrines which have grown up out of scientific research. The first of these is the doctrine of Evolution, the second of what is generally called Pragmatism, the third of 'Activism,' and the fourth, which only appeared a few years ago, that of Relativity. Each of these theories has been hailed as new, and so in their special context and scientific form they are, yet there is not one of them of which the general idea is not to be found in Hindu thought. "What is Parinama," asks Professor Max Muller, "if not evolution, the evolution advocated by Ramanuja, but rejected by Sankara?" Of course Sankara did not actually reject the doctrine, but only confined it to Maya; the point is, however, that the Indian mind was accustomed to the idea of evolution, as opposed to that of special creation, from remote times. Pragmatism, the philosophy of William James, which emphasised the subjectivity in religion and gave rise to a new toleration and synthetic view of creeds, is nothing but the Vedanta doctrine of Ishtam, stressed by Swami Vivekananda. The 'Activism' of Bergson and Eucken, which substitutes a dynamic for a static conception of life, has been aptly compared by Mrs. Rhys Davids to the Buddhist Dharma, which she translates 'Norm' and is likewise latent in the Vedantist idea of Sakti. Finally the new teaching of the German mathematician, Einstein, goes far to bear out the great central Vedanta doctrine of Maya.

In the philosophy of Western Materialism, which was supposed to be in full harmony both with Science and "Common sense," time and space were regarded as a sort of framework of the universe existing independently. The theory of relativity, by breaking the absolutism of time and space, has broken up the foundations of Materialism, and not only of the old Materialism, now generally discredited, but of all the

newer semi-materialist beliefs which assume that the workings of phenomena are ultimately real. Vedanta asserts that only the Atman is ultimately real and that all else is Maya, even though it may have qualified or relative truth for the mind not yet illumined by Jnana. "From now onward," said Minkowski, in 1908, "time and space will cease to have independent existence, and only a sort of union of the two will be allowed to remain."

Equally significant is the bearing of the Theory of Relativity on the current concept of eternity. The Western idea of everlasting 'clock-time' as the meaning of 'eternal,' has made the Western mind unable to appreciate the Hindu-Buddhist ideal of Mukti or Nirvāna, which is timeless and beyond all duality. But the popular view of time in the West has been undermined first by William James' demonstration of the 'specious present' of definite but variable duration as a psychological fact; secondly by Bergson with his 'Duration' as opposed to 'clock-time,' and now finally by Einstein, who has shown that physical bodies have 'their own time,'

Viscount Haldane's recent book: "The reign of Relativity," shows the response of European Idealism to the stimulus of Einstein's theory and a decided approach towards the Advaita position. "Knowledge," says Haldane, "is the final fact," beyond all the relativity of subject and object. What is this but the Atman, the true subject (Vishayin) which is pure intelligence (Chit), but is involved in dualism by an illegitimate transfer (Adhyasa) of qualities? Elsewhere Viscount Haldane says that "a person is not conscious; he is consciousness." Such utterances as these indicate the extent to which physics and psychology are driving Western thought towards a metaphysic substantially identical with that of the great Sankara.

G. F. HUDSON.



SRI KRISHNA AND UDDHAVA.

(Continued from page 113.)

मल्लिङ्गमङ्गकजनदर्शनस्पर्शनार्चनम् ।

परिचर्या स्तुतिः प्रह्वगुणकर्मानुकीर्तनम् ॥३४॥

34. Seeing, touching, worshipping, serving, praising and saluting My images as well as My devotees and reciting the glories and deeds of both ;
[Some characteristics of devotion are pointed out in verses 34—41.]

मत्कथाश्रवणे श्रद्धा मदनुध्यानमुख्यम् ।

सर्वलाभोपहरणं दास्येनात्मनिवेदनम् ॥३५॥

35. Faith in listening to tales about Me, () Uddhava, meditating on Me, offering everything received unto Me, and surrendering oneself in service to Me ;

मञ्जन्मकर्मकथनं मम पर्वानुमोदनम् ।

गीतताण्डववादित्रगोष्ठीभिर्मदगृहोत्सवः ॥३६॥

36. The recounting of My lives and deeds, observance of My special days, festivities in My temples with songs, dance, instrumental music, in company ;

यात्रा बलिविधानं च सर्ववार्षिकपर्वसु ।

वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् ॥३७॥

37. Processions to sacred sites and making offerings of worship on all special days of the year, initiation according to Vedic and other scriptural rites, and taking up vows in My honour ;

ममार्चास्थापने श्रद्धा स्वतः संहृत्य शोचमः ।

उद्यानोपवनाक्रीडपुरमन्दिरकर्मणि ॥३८॥

38. Eagerness to instal My images, and endeavour, either single-handed or joint, to construct gardens, orchards, play-grounds, compound walls and temples dedicated to Me ;

संमार्जनोपलेपाभ्यां सेकमण्डलवर्तनैः ।

गृहशुभ्रणं मह्यं दासवचनायया ॥३६॥

39. Taking care of My temples without deceit, like a servant, through sweeping, plastering, watering, and drawing¹ sacred designs ;

[¹ *Drawing &c.*—The word in the text may also mean 'circumambulating.']

अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम् ।

अपि दीपावलीकं मे नोपयुञ्ज्यान्निवेदितम् ॥४०॥

40. Disregard for fame, want of haughtiness, and not trumpeting one's good deeds, not using for selfish ends the light of the lamp¹ offered to Me ;

[¹ *The lamp*: Suggesting that other things offered are also to be held sacred. Commentators have explained the passage variously.]

यद्यदिष्टतमं लोके यच्चातिप्रियमात्मनः ।

तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥४१॥

41. What is most covetable to people in general and whatever is specially dear to oneself should be offered unto Me. That offering produces infinite results.

सुर्योऽग्निर्ब्राह्मणो गावो वैष्णवः स्वं मरुजलम् ।

भूरात्मा सर्वभूतानि भद्र पूजापदानि मे ॥४२॥

42. The sun, fire, a Brahmana, cows, a devotee, the sky, air, water, earth, the body, and all beings, —these, O friend, are the objects wherein to worship Me.

[Eleven symbols of worship are mentioned in this Sloka, the details being given in the next few Slokas.]

सूर्ये तु विधया त्रय्या हविषाग्नौ यजेत माम् ।

आतिथ्येन तु विप्राग्रचे गोश्वङ्ग यवसादिना ॥४३॥

43. One should worship Me in the sun through Vedic hymns, in the fire through oblations of ghee, in the best of Brahmanas through hospitality, and in cows with grass etc., My friend.

वैष्णवे बन्धुसत्कृत्या हृदि स्वे ध्याननिष्ठया ।

वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥४४॥

44. In the devotee through cordial reception, in the sky of the heart through regular meditation, in the air by looking upon it as Prana, in water with things such as water etc.

स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि ।

क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥४५॥

45. In the consecrated ground through secret¹ Mantrams; in the body one should worship the Atman with eatables² etc., and in all beings one should worship Me, the Kshetrajna,³ with an evenness of vision.

[¹ *Secret*—because sacred.

² *Eatables*—Considering them as offerings to the Lord, not for satisfying the palate.

³ *Kshetrajna*—The Lord as the indwelling Spirit of the universe—the Eternal Subject.]

धिष्ण्येष्वेष्विति मद्रूपं शङ्खचक्रगदाम्बुजैः ।

युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चैत्समाहितः ॥४६॥

46. In all these abodes one should meditate on My benign form with four hands, in which are the conch, disc, mace and lotus, and should worship it with concentration.

इष्टापूर्तेन मामेवं यां यजेत समाहितः ।

शमते मयि सद्भक्तिं मत्स्मृतिः साधुसेवया ॥४७॥

47. He who thus worships Me through Ishtā¹ and Purta² with concentration, remembers Me through the service of sages attains to perfect devotion for Me.

[¹ *Ishtā*—making sacrifices.

² *Purta*—constructing tanks, gardens, temples etc.

Some of the forms of devotion mentioned in Slokas 34—41 may come under these heads.]

प्रायेण भक्तियोंमेन सत्सङ्गेन विनोद्धव ।

नोपायां विद्यते सध्वङ् प्रायणं हि सतामहम् ॥४८॥

48. O Uddhava, there is almost no other efficient way¹ except the Bhakti-yoga due to the association of sages, for I am the goal of the sages.

[¹ *Way*—out of this world.]

अथैतत्परमं गुह्यं शृण्वन्तं यदुनन्दन ।

सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत्सखा ॥४९॥

49. Now I am going to tell thee this profound secret, even though most confidential, for thou art My servant, companion and friend.

(To be continued.)

REVIEWS AND NOTICES.

Sikh Guru (Bengali).—By Kartik Chandra Mura, B. A.
Published by Sulabh Granthamala Karyalaya, 13 Shanker
Ghose Lane, Calcutta. Pp. vi+95. Price 12 As.

This admirable little volume contains short lives of the Sikh Gurus from Nanak, the founder of the Sikh faith, to Gobind, the builder of the Sikh power. It is a short but connected and authentic account of Sikhism. It describes in a fascinating style the transformation of a purely spiritual



movement founded on Guru Nanak's simple faith and gospel of brotherhood and love into a mighty military power, which even to-day inspires its followers to defend in a most heroic manner the honour of their faith and embrace for its sake suffering and death with a smiling face. The book depicts in a charming language how strength and courage can be combined with humility and devotion, how heroism may have the inspiration of religion, how patriotism can be founded on the bed-rock of faith, how struggle for freedom may be hallowed by sacrifice and discipline.

It speaks in glowing terms of the noble message of the Sikh Gurus and of their great achievement and glory. It is a valuable contribution to Bengali literature at once religious and historical. We have read the book with great pleasure and profit and heartily recommend it to our readers. The get-up leaves nothing to be desired.

Young India (1919-1922). Published by S. Ganesan, Publisher, Triplicane, Madras. Pp. Lxix + 1199. Price Rs. 4.

This beautifully got up volume contains the valuable and illuminating articles and notes contributed by Mahatma Gandhi to the *Young India*. The topics are arranged in a logical as well as chronological order. The book is equipped with an elaborate table of contents and index, which increases its value as a reference book.

THE EIGHTY-EIGHTH BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA

Belur Math

The eighty-eighth birthday anniversary of Bhagavan Sri Ramakrishna was celebrated with due solemnity and eclat at the headquarters of the Ramakrishna Mission, Belur (Howrah). The *tithi* fell on the 17th February. Elaborate Puja, Bhajan, Homa and other ceremonials formed the special features of the celebration. At noon devotees numbering more

than one thousand heartily partook of the Prasad. In the afternoon a meeting was arranged in the open lawn in front of the main building overlooking the Ganges. Srimat Swami Shivananda, President of the Mission, graced the occasion by his presence. Srimat Swamis Abhedananda and Prakashananda spoke feelingly on the significance of the life and teachings of the Master. Srijut Satyendra Nath Majumdar read a nice little paper suitable to the occasion. A Homa was performed towards the end of the night, and before the sacrificial fire four young men took the vows of Brahmacharya and thirteen Brahmacharins were initiated into Sannyasa.

The public celebration came off on Sunday, the 25th February. There was constant downpour of rain alternating with drizzling on the previous night and on the early morning of the day. But through the grace of the Lord and fervent prayers of the devotees the sky cleared up as the day advanced and the celebration was a grand success. Since the early morning people began to flock from all quarters and towards the afternoon the whole Math compound was packed to overflowing. It was a grand sight to see a number of steamers that plied constantly between Calcutta and Belur, carrying thousands of pilgrims to this universal fair.

A life-size oil-painting of Sri Ramakrishna was placed in a pandal decorated with beautiful settings of moss, foliages and flowers and fragrant with incense constantly burning. Several thousands of people partook of the Prasad, all sitting together without any distinction of caste or creed.

Kirtan and concert parties greatly entertained the audience with their sweet music and concerts. The day of festivity came to a close with a charming display of fireworks.

Benares.

The anniversary was celebrated with the usual ceremony at the Sri Ramakrishna Advaita Ashrama, Luxa, Benares, on the 17th February. Feeding of Sadhus formed a part of the ceremony. On that auspicious day His Holiness Swami Saradanandaji Maharaj initiated six young men into the order of the Brahmacharins and gave Sannyasa to eleven members of the Ramakrishna Mission. The public celebration came off on the 25th February. The Central Hall of the Advaita Ashrama was decorated with flowers, garlands and evergreens. A big picture of the Master was most picturesquely decorated. Srijut Rama Kamal Bhattacharya, the celebrated Kirtan singer, kept the audience, numbering nearly one thousand, spell-bound for about three hours with his soul-enthraling songs. A huge meeting was held in the

evening in the Advaita Ashrama compound which was packed to its utmost capacity. Many had to go back for want of space. His Holiness Swami Saradanandaji Maharaj occupied the chair. Mahamahopadhyaya Pandit Pramatha Nath Tarkabhushan and Pandit Kumud Bandhu Tattvanidhi spoke in Bengali on the life of Sri Ramakrishna Deva. Swami Dayananda of the Bharat Dharma Mahamandal delivered an interesting lecture in Hindi and spoke about the Ideal of Service as preached by the Ramakrishna Mission. The President closed up the proceedings with a nice speech in Bengali.

Bangalore

The birthday anniversary was celebrated at the Sri Ramakrishna Ashrama, Basavangudi, on Sunday, the 25th February, 1923.

Bhajana processions came to the Ashrama from various parts of the city. At noon over a thousand poor Narayanas were fed at the Anjeneya temple, Basavangudi. At about 4 p. m. commenced a Harikatha Kalakshepam by Brahma Sri Venkatacharyar, which was listened to by all with rapt attention. It was followed by a highly impressive lecture in Kannada on "Harmony of Religions" by Mr. N. Venkatesa Iyengar, B. A., Retired Meteorological Reporter to the Government of Mysore. Mr. A. R. Nageswar Iyer, B. A., B. L., Advocate of the Chief Court of Mysore, next read a very interesting paper in English on "The Religion of Sri Ramakrishna." He pointed out that Sri Ramakrishna was a world-teacher whose religion was one of strength, tolerance and hope for all.

The function terminated with Arati and distribution of Prasad.

Patna

The birthday was celebrated with due honour and observance on the 4th March at Gardanibagh, Patna. It was enlivened by the presence of Srimat Swami Prakashananda, Head of the Hindu Temple, San Francisco, California. There was a feeding of the poor at midday. A public meeting was held at 4-30 p. m. in the compound of the Gait Public Library, Swami Prakashananda presiding. Babu Mathuranath Sinha, Vakil, who was the principal speaker, observed in the course of his interesting lecture that Sri Ramakrishna did not attempt merely to present an eclectic creed by taking the good parts of every religion, and then weaving them into a fanciful or ideal texture. He tried to synthesise the conflicting religions by personally undergoing in turn the religious disciplines enjoined by each one of them. In one word, by self-realisation he came to know that all religions were true.

and were sent by the same Lord to suit the different capacities, tastes and developments of the peoples to whom they were given.

Babu Laldhar Prasad spoke very feelingly in Hindi giving the details of Paramahansa Deva's teachings.

Swami Jnaneswarananda of the Patna Ramakrishna Ashrama spoke in Bengali and charmed the audience by his brilliant exposition of the teachings of Sri Ramakrishna, illustrating them by some of the incidents of the Prophet's life. Srimat Swami Prakashananda next delivered an illuminating address on the significance of the life and teachings of Sri Ramakrishna.

Kankhal

The anniversary was celebrated with great success at the Ramakrishna Mission Sevashrama, Kankhal, Dt. Saharanpur. The Tithi was observed on Saturday, the 17th February, with special Puja, Homa, Bhajana and distribution of Prasad. The public celebration came off on Monday, the 26th February. The whole Ashrama wore a gala appearance. A large portrait of Sri Ramakrishna was placed in the Hall of the Ashrama, tastefully decorated with garlands and flowers. Special Puja was performed at 10 o'clock in the morning. At about midday the Hall was packed with Sadhus and gentlemen of the locality. Ramanama Kirtan was sung by the members of the Ashrama. Next followed lectures on the life and teachings of Sri Ramakrishna. Swamis Sarveswarananda and Nishkalananda of the Ramakrishna Order spoke in Sanskrit and Hindi respectively. Prof. Bidhu Bhushan Dutta of the Gurukul University, Kangri, delivered an interesting lecture in English. The Sadhus assembled were sumptuously fed after the lectures were over.

Other Places

The birthday was observed also at Sri Ramakrishna Math, Mylapore, Madras; Sri Ramakrishna Math, Ramna, Dacca; The Ramakrishna Brahmapadin Ashrama, Cawnpore; Sri Vivekananda Reading Room, Shiyali; Sri Ramakrishna Math, Najarganj, Midnapore; Sri Ramakrishna Ashrama, Ramakrishnapur, Dehra Dun; Sri Ramakrishna Sevashrama, Jharia; Sri Satchidananda Sangha, Mount Road, Madras; S. B. S. Lodge, Mangalore; Sri Santi Ashrama, Totapalli Hills, Godavari Dt., and also at Sitabaldi (Nagpur), Malda, Chandpur, and various other places too numerous to mention. We very much regret that for want of space it is not possible for us to publish all the reports we have been favoured with.



NEWS AND NOTES.

Reclamation of Malkana Rajputs.

In the past Hinduism had all along opened its hospitable doors to all peoples irrespective of their race and religion. It always stood for universalism and expansion. The present spirit of exclusion is decidedly of a later origin, it being adopted as a defensive measure to resist the onslaughts of antagonistic faiths sometimes propagated by means of heartless persecutions backed by mighty political powers. One of the most redeeming features of modern Hindu Renaissance is that meaningless conservatism is gradually yielding place to the old spirit of assimilation and expansion. This is evidenced by the noble reclamation work that has been taken up by the Bharatiya Hindu Suddhi Sabha, Agra. We are very glad to learn that through the very praiseworthy efforts of the Sabha already thousands of Malkana Rajputs whose ancestors were converted into Mohammedanism have already been reclaimed and received into the fold of Hinduism. These Rajputs reluctantly call themselves Mussalmans, sometimes frequent mosques and even follow some of the Mohammedan customs. But "their names are Hindu;" says the Agra District Gazetteer, "they mostly worship at Hindu temples; they use the salutation 'Ram, Ram'; they scrupulously preserve the top-knot of their hair; they intermarry with their own caste only." Evidently they were forced to remain outside the pale of Hinduism owing to the suicidal policy of exclusiveness adopted by Hindu society. We hope they will now be freely admitted into its fold and given the same rights and privileges as are enjoyed by the other sections of the great Rajput community. Hindu Society is highly grateful to Swami Shraddhananda and those Arya Samaj and Sanatanist workers who have heartily joined hands with one another in this most laudable work of reclamation.

Swami Prakashananda at Deoghar

Swami Prakashananda visited the Sri Ramakrishna Vidyapith, Deoghar, on the 8th March last at the earnest prayer of the pupils and the workers. He closely observed every detail of the Vidyapith and prophesied that the institution was destined to be an ideal educational centre.

An address of welcome was presented to him by the inmates in reply to which he said, "Education is not the loading

of a mass of information to run riot into the brain,—the real aim of education is the manifestation of practical aptitude and sterling character."

The Deoghar public also gave him a grand reception and the Swamiji also delivered an eloquent speech in Bengali on the basic principles of Hinduism and the spiritual message of India to the world. He said, "Vedanta is non-sectarian in principles and Pratik worship is an essential need for the spiritual uplift of the common run of men." He made bold to declare that the turn of India had come to deluge the whole world with her spirituality and bring peace and goodwill to mankind.

Swami Sharvananda in Bombay

During his recent visit to Bombay, Srimat Swami Sharvananda, President of Sri Ramakrishna Math, Mylapore, Madras, delivered a series of public lectures which were highly appreciated by the audience. He spoke on the 2nd March on "The Aims and Work of the Ramakrishna Mission" at the Marwadi Vidyalaya Hall, Mr. M. R. Jayakar presiding. The next lecture on "Vedantic View of Indian History" was delivered on the 3rd March under the presidency of Mr. K. Natarajan at the Vanita Vishram Hall. Under the presidency of Sir Narayan Chandravarkar, the Swami gave another address on the 4th March on "The Message of Sri Ramakrishna" at the anniversary of Sri Ramakrishna, held under the auspices of the Western India Vivekananda Society. He also delivered an address on "The Teachings of Bhagavan Buddha" on the 6th March under the auspices of the Buddha Society, Mr. G. K. Narlman presiding.

The Western India Vivekananda Society, with which are connected some of the most prominent of the Hindu leaders of Bombay, proposes to start a branch of the Ramakrishna Mission, where the study and culture of Vedanta can be carried on permanently. We earnestly hope that the efforts of the Society will be crowned with great success.

Birthday Celebration of Swami Vivekananda

Swami Vivekananda's birthday anniversary was fittingly celebrated on Sunday, January 14, 1923, at the Hindu Temple in San Francisco, California, by the Vedanta Society of that city. Members and friends joyfully united in a service tendered to the memory of the great Swami, who was a beloved personal teacher to some of those present and the source of spiritual awakening to others. The auditorium was tastefully decorated for the occasion with flowers and foliage.

During the absence of Swami Prakashananda in India, the Sunday services have been conducted by certain members of the Society. On this date the lecturer was Mr. Thomas J. Allan, who spoke on the subject, "Reminiscences of Swami Vivekananda."

Mr. Allan devoted his remarks mainly to personal recollections of Swami Vivekananda's delightful and unforgettable manner, emphasising his tolerance, deep sympathy, and ready wit. All those who joined in this service to do reverence to the memory of Swamiji, felt gladdened in heart and much enriched through a deeper knowledge of that great soul.

The Anniversary was celebrated in the Vivekananda Ashrama, Kuala Lumpur on Sunday, the 14th January, 1923.

At 4 a. m. Bhajana parties from different localities, carrying with them the Swami's photo splendidly decorated and mounted on cars and palanquins, marched in procession through the streets of the town singing the glory of the Lord. These parties next arrived at the Ashrama where they were received by Swami Vivekananda, the Head of the Ashrama.

The feeding of about 500 poor Narayanas, which formed the most important item of the celebration, began at 12 noon and lasted till 4 p. m. Shortly after the feeding was over, clothes were distributed to about 600 deserving poor.

At 3-3½ p. m. Brahma Sri Sulanatha Bhagavathar began his edifying Harikatha Kalakshepam on Dhruva.

The public meeting was held under the presidentship of Mr. P. A. Subramania Iyer. All the prominent gentlemen of the State were among the audience. Mr. T. S. Natesan delivered a lecture in Tamil on the Message of Swami Vivekananda. He was followed by Dr. Vaitilingam who spoke in English on the life and teachings of the great Swami.

Through the kindness of Mr. Wong Kim Chuan, Chief Station Master, P. O., some select sayings of Swami Vivekananda were translated and printed in Chinese and were distributed free among the Chinese on this memorable occasion. This publication is perhaps the first of its kind in Chinese, and it is hoped that by such means the universal teachings of Swami Vivekananda will be brought within the easy reach of peoples of all races and religions.



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Editor : Swami Yatiswarananda.

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The gentleman: Well, this is but a relative concern—it is the outcome of ignorance.

The Swami: And your fleeing away from the world is absolute—it is the result of knowledge,—is that so? Does it stand in the way of religion merely to be in the world? Once Narada asked of the Lord who was His best devotee. The Lord replied to him, "In such and such a village there is a peasant who is My best devotee. Just go and see him." Narada went to the place and found that the peasant had been off to the field. After a whole day the peasant returned home, took the name of the Lord once and at night retired for rest. Seeing all this Narada came back to the Lord and said, how is this, Lord? How could this man who was engaged the whole day in trifling worldly pursuits and took Thy name but once, could be the best of devotees?" "Well, Narada," replied the Lord, "you will have your question answered soon. Now take this cup of oil, make a tour round the world, and come back." Narada made the tour with the greatest caution and when he returned the Lord said, "Well, Narada, you must have understood now why that peasant is the greatest devotee. In your anxiety that no oil be spilt from the cup you could not remember Me even once, but that peasant, in spite of his being engrossed in work throughout the day, remembers Me regularly at the end of his day's work."

Sri Ramakrishna used to relate that once at Dakshineswar one Mukherji, who had left home and family, used to pass his days at the Kali temple, living on the doles of food regularly given there.

One day Sri Ramakrishna said to him, "You are a married man—have you got children?" On being answered in the affirmative he next inquired who was looking after them. And as soon as he heard from Mukherji's lips that his wife was pining at her father's home, he shouted, "You rogue, you were the man who married and who had children, and now they must be fed and clothed by your father-in-law! And here you are living on the food that is meant for the poor!" Hearing such words Mukherji lost no time in returning home and began to look after his household duties with zeal.

In the scriptures also there is mention of the four orders of life. First of all the student had to take up the Brahmacharin's vow in the house of the teacher and go through his studies. Then service unto the Guru, strict Brahmacharya and study etc. became his duties. As soon as these duties were gone through he was free. After finishing the course of study in the teacher's house the students used to test themselves to see whether they should return to the householder's life. Those who considered themselves under the sway of worldly ideas used to go through the usual ablution ceremony that marked the close of the student's life and entered the world. Here, too, they had such duties as marrying and having children, ministering unto guests, maintaining the family and so on. And when they finished these duties they were at liberty to take up the next order of life. The same things do not always appeal to anybody. When the desire for enjoyment abated and along with it the duties of the family life too were finished,

then they used to embrace the forest or recluse life. They could take their wives also with them—only they had to live as brothers and sisters, without any physical attachment.

In the Upanishads too there is the dialogue between Yajnavalkya and Maitreyi. Yajnavalkya reached the state of Sannyasa as the natural outcome of knowledge. He said to his two wives, "Now the time for my taking up the monastic life is at hand. So whatever I have, you both divide between yourselves." Then Maitreyi said, "What shall I do with that which won't give me immortality?" Hearing this Yajnavalkya said, "Maitreyi, I used to love you before, but now I love you all the more." Then he gave her instructions, and she too took up Sannyasa.

But can one give up when the householder's life is no more appealing, but there are the wife and children? What will be the fate of them? It is gross selfishness, pure and simple. To be in the world and maintain the family, to fulfil one's duties—this also is certainly religion. Nothing will be gained by giving up all of a sudden. One cannot climb to a roof at one bound, one has to ascend step by step. Sri Ramakrishna used to say, "A fruit plucked before maturity rots and is spoilt. A sore bleeds if you take away the scab prematurely, while it drops of itself when the sore has dried up. How fine illustrations these—don't you see! Well, everything depends on the mind alone. If one happened to be married but latterly repented, and communicated his intention of embracing the monastic life to Sri Ramakrishna, he would say, "Wait, don't

give up the world. If you are sincere everything will be set right. You have only to faithfully pursue the course laid down in the scriptures." It won't do to leave the world. You have got children; now go on doing your duties towards them—do this unselfishly. To say that one is renouncing the world with the object of calling upon God, would be utterly false. Of course one should devote oneself to spiritual practices, and this is the time. * *

It is selfishness that is impure. First of all a man should fulfil his duties according to his caste and order of life and when the mind has been thus purified he should approach the qualified teacher for the attainment of Self-knowledge. There is no way out unless one has fulfilled one's duties. And the moment you have truly finished the duties of one order of life, those of the next naturally come in. But the case is different for those who have never entered the world since their boyhood.

अनेकानि सहस्राणि कुमारब्रह्मचारिणाः ।

दिवं गतानि विप्राणामकृत्वा कुलसन्ततिम् ॥

—"Thousands of Brahmanas who were Brahma-charins from their boyhood have reached heaven without continuing their line." (Manu V. 159.)

That you people did not enter the world was due to the good impressions of past lives. You have finished all that already, so why should you have to enter the world again? It is because you understood everything that you gave up. You have forsooth been born with this privilege. Don't you see that the world is mad after sense-enjoyment? People will run into debt and marry. And before the debt is cleared, perhaps, they die! Whenever

anybody spoke to Sri Ramakrishna about giving up the world, he would say, "If you are sincere you will find the circumstances gradually becoming favourable." Still he does not say, "Leave everything and come away." "If you are sincere,"—that is what he used to say, because he knew the contents of everyone's mind. In everything pertaining to this world there are two factors—your own wish as well as the Lord's. Hence it is highly prejudicial to take any step through personal obstinacy. Of course He is inside all, as the Controlling Principle. Sri Ramakrishna used to tell the parable of a married woman secretly in love with another. She attends to all her household duties but her thoughts are on her lover. When in this way her whole mind goes to her lover, she breaks the family ties and follows the man of her heart. Isn't it a beautiful parable? Work with one hand and serve the Lord with the other. When the time comes, you will be able to serve Him with both hands. And the time does come if one is sincere.

(To be continued).



OCCASIONAL NOTES.

EVERY great religious revival in India is followed by a revival in different spheres of life. It inspires literature and philosophy, art and architecture, social life and political activity. It serves as a nationaliser, as a potent force cementing various disjoint units differing widely in social status, tradition and culture into an organised whole actuated

by a common ideal and a common purpose. The measure of the influence of each religious revival depends on the extent to which it permeates the manifold strata of society, and inspires the rich and the poor, the high and the low alike. The secret of the success of Buddhism as one of the greatest cultural influences the world has ever seen lies in the fact that the message of Buddha was carried by his monastic followers to the doors of all people irrespective of caste, creed, race or nationality. Buddhism democratised the highest Aryan religion and culture, and unified the diverse races and peoples in India. And the mighty current of energy that generated from this great union not only vitalised Indian life in all its branches but also flowed across oceans and mountains to fertilise distant lands. Buddhism became one of the greatest mediums of Aryan culture and civilisation. The Buddhist missionaries carried along with India's religion her philosophy and literature, her science and art. The great cultural invasion that followed in the wake of Buddhism even before and during the early centuries of the Christian era influences to this day the life and thought of Thibet, China and Japan, of Burma, Siam, Ceylon and other countries. Buddhism never cared for any material conquest. It conquered the hearts of men by the power of Dharma, by love and toleration, by righteousness and virtue.

* * *

Centuries before the advent of Buddha a reaction had set in in India against Vedic rites and sacrifices which lost their significance to the

majority of the people. Bold and sincere souls, who refused to follow blindly in the footsteps of their forefathers, called in question the way of those who wanted to conquer this world by means of progeny, to gain heavenly bliss by the performance of Yajnas, to attain to Immortality by drinking Soma offered to the gods in sacrifice. "What shall we do with progeny since the Atman is the abode we aspire after?" "The deluded souls who think that sacrifices and charitable works are of supreme value, know not the blessed Goal. Having enjoyed in the heights of heaven the fruits of their Karma, they come down again to this world or even enter into a baser one." "Neither by works, nor by progeny, nor by wealth, but by renunciation alone can Immortality be attained."—Such were the ideas and ideals of those speculative souls who revolted against Vedic rites and observances, and preferred to live the life of meditation and non-attachment in order to solve the enigma of life and death, to attain Immortality here as well as hereafter. Buddha represented in his wonderful life this new spirit of revolt—the spirit of renunciation and contemplation which have ever been the highest ideals of Aryan religion and culture.

* * *

Buddha was a prophet and reformer in one. His mission was twofold. He reformed the Aryan society, infused spirit into the fossilised religious life of the people caring only for the dead forms and lifeless practices of religion. He threw open the gates of salvation to all men and women alike. He broke down the invidious distinctions between

man and man, and presented his religion of equality and brotherhood to humanity itself, which embraces the Brahmana and the Sudra, the higher caste and the outcaste, the Aryan and the non-Aryan alike. The thief and the robber, the libertine and the prostitute he transformed into saints by the touch of his all-embracing love and sympathy. He discovered a middle path between the two extremes—sense-indulgence and asceticism—a path “which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana.”



“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of the gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.” Buddhist missionaries true to this great command of their Master carried his message to the four corners of the globe, even into the Hellenistic kingdoms in Asia, Africa and Europe as the efforts of King Asoka clearly indicate. Buddhism proved to be the greatest missionary religion of ancient India, and one of the most potent civilising influences in the world. It served as a wholesome leaven in lands where superstition and ignorance reigned supreme. It offered to animistic peoples rational explanations of cosmic and individual evolution in the laws of Karma and doctrines of re-incarnation, which were common to all systems of ancient Hindu thought.

Buddha's humanism wherever it spread infused into its votaries a great respect and tenderness for all living creatures. It was the practical application of the cardinal doctrine of the ancient faith which preached in glowing terms the glory of the Atman manifesting Itself as God, Soul and the Universe. Buddhism promoted the welfare of both men and animals and provided medical aid for them in India and abroad as one of the most remarkable of the rock edicts of King Asoka proclaim even to this day : " Everywhere the King Piyadasi, beloved of the Gods, has provided medicines of two sorts, medicines for men and medicines for animals. Wherever plants useful either for men or for animals were wanting, they have been imported and planted. Wherever roots and fruits were wanting, they have been imported and planted. And along public roads, wells have been dug for the use of animals and men."

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* * *

Little do we as yet realise the true relation between Buddhism and its Mother-religion. It is true that Hindu religious teachers accepted Buddha as an incarnation of the Divinity, but most of them in their hatred for the church founded by the Scion of the Sakya race, did not scruple to proclaim that the Enlightened One incarnated himself to preach a false and atheistic doctrine in order to delude and ruin the enemies of the Eternal Religion of India ! Buddhist missionaries on the other hand in their zeal for proselytism and blind devotion to the Master failed to take notice of the great harmony that lay at the back of Buddhism

and its Mother-religion. They laid great stress only on the points of dissension, and attempted to show that Buddha preached an entirely new religion. In consequence we have come to believe that he was a sworn enemy of the Hindu faith. But nothing can be farther from the truth. Observes Dr. Rhys Davids, the great Western authority on Buddhism: "The prevalent notion that Gautama was an enemy of Hinduism...is nothing but a misconception. This is not the case. Gautama was born and brought up and lived and died a Hindu....There was not much of the metaphysics and psychology of Gautama which cannot be found in one or other of the orthodox systems, and a great deal of his morality could be matched from earlier or later Hindu books. Such originality as Gautama possessed lay in the way in which he adapted, enlarged and systematised that which had already been well said by others ; in the way in which he carried out to their logical conclusion principles of equity and justice already acknowledged by some of the most prominent Hindu thinkers."

*
* *

Buddha was one of the greatest exponents of the Eternal Religion of India. To understand the true relation between his religion and the ancient faith we must study them in their pristine purity. We must dive deep into their spirit, boring through the encrustations of forms accumulating for centuries. True Hinduism does not consist in the mere observance of forms and ceremonies, and in the following of the rules of eating, drinking and marriage, which implies orthodoxy at the present

times. It implies the recognition of the One in all, and not the religion of Don't-touchism and exclusive privileges of the higher castes. Buddha's teachings, on the other hand, should not be confounded with the corrupt form of Buddhism with its Tantric practices, intricate philosophies, gigantic temples and elaborate rituals. Judged in their true spirit the goal of Hinduism and Buddhism is one. Advaita Mukti or Buddhist Nirvana means the negation of all limitations. It is a state "beyond the ken of speech and thought," beyond our human conception of existence and annihilation. It is reached by transcending the limitations of mind and matter. Thus the summum bonum of both Hinduism and Buddhism is one and the same, though the means may vary according to the tendency and temperament of the seekers after truth. Ancient Buddhism and ancient Hinduism were very much akin in spirit although they differed in form. But as time rolled on, the gulf of forms and ceremonials that separated them became wider and wider. Buddhism became the more popular because of its democratic spirit, and for a time it rose to be the dominant faith in India. But a religion which failed to take note of the capacity of its followers to pursue the path of the highest rectitude, and indiscriminately allowed men and women to live the life of renunciation and non-injury, could not possibly keep itself free from corruption for long.

* * *

In the apotheosis of monasticism and non-injury lay both the strength and weakness of Buddhism.

Sham renunciation bred vice and immorality. Indiscriminate advocacy of Ahimsa encouraged weakness and cowardice, and killed the martial spirit of the people. The travesty of the greatest of virtues brought about the degeneration of the Buddhist church. With the loss of its purity, Buddhism lost its vitality. And the Mother-religion gaining in strength at last assimilated into her body the daughter-faith. It is the inherent weakness of later Buddhism that was the chief cause of its overthrow in India. Unlike Hinduism it took a partial view of life, and failed to take note of the great fact that spiritual evolution is a march from lower truth to higher truth until the culmination is attained. Buddhism declared that the path to perfection was one and only one. Hinduism held that the means might be many, though the goal was one. This is the great point of contrast between Hinduism and Buddhism, as Swami Vivekananda has clearly pointed out : "The Buddhist command could only be carried out through monasticism ; the Hindu might be fulfilled through any state of life. All alike were roads to the One Real....Buddhism became the religion of a monastic order, but Hinduism, in spite of its exaltation of monasticism, remains ever the religion of faithfulness to daily duty, whatever it be, as the path by which man may attain to God." It is this all-inclusive spirit of Religion Eternal that enabled it to gain ascendancy over its rebel child Buddhism.



VEDANTIC VIEW OF INDIAN HISTORY.*

BY SWAMI SHARVANANDA.

THE history of a nation is the record of the unfoldment of the potentiality of the people. Every nation is ushered into being with a particular purpose to serve in the economy of Nature in the same way as an individual, and to give a particular message and contribute its quota to the general advancement of humanity, whether the individual units realise it or not.

There is the great philosophical doctrine of Vedanta to be understood before we can understand the goal of our national life. Vedanta says that the whole universe should be looked upon from two stand-points, individual and collective. The moment a man cuts himself away from the collective life, he fails in his life, but if he feels himself to be a vital part of the nation, every action of his will be a contribution to the collective life, and he will only then serve his interests better. Again when a nation suffers, the individual life can never be healthy. What is true of this relation between the individual and the nation is equally true of the relation between a nation and humanity. The moment a nation begins to think of its own aggrandisement at the expense of other nations, it digs its own grave.

A close study of the history of the different nations shows that each one of them did contribute something to the life-history of mankind and the general advancement of humanity, and after delivering its message disappeared from the world's stage. This was the case with the ancient nations of Greece, Rome, Egypt and others. But the life of India presents a unique feature in the whole history of mankind, for though all the other ancient contemporaries are dead and gone,

* A lecture delivered at the Vanita Vishram Hall, under the auspices of the Western India Vivekananda Society, Bombay.

India soars high up into the clouds and is still alive with very little change. The reason is that she has still something to contribute, something quite different from the contributions of other nations. It is culture and religion—the life-principles of the Indian nation—which have kept it alive so long in spite of the buffets of time.

There are five principles which go to constitute a nation—race, culture, religion, political interest and geographical position. All the ancient nations laid emphasis upon either race or culture or religion, but the modern nations lay particular stress upon either political interest or geographical position. The American nation, for instance, which is made up of the various races of Europe, is to-day based principally on political and not on racial or cultural interest. Religion is relegated to the background.

It is sometimes said that India was never a nation, that India had no national consciousness. India, however, is still a nation, but her nationalism has never been based on politics, and so modern politicians cannot find the principle of nationalism in India. From ancient times India has lived in her villages. The village community, the unit of the collective national life, was self-contained. No doubt there were royal cities here and there, but they existed mainly for the expression of royal grandeur and as the seat of the king, and played very little part in the life of the nation. The reason why in spite of a thousand years of political slavery and subservience India is still alive, is because her national consciousness has not been based on politics but on culture and religion. Her culture was supported, guided and chastened by religion, by Dharma—an all-comprehensive word which excludes not a single legitimate activity or aspiration of man. Dharma was the guiding principle of the king and the peasant alike, and its laws controlled the whole society. The civic life of each village was perfect, and each village contributed its quota in forming the cultural nationalism of the country.

Man has three aspects, physical, intellectual and spiritual,

and his development is possible in each one of these. So also with a nation. One nation develops physically and becomes a great conquering power, but when the possibilities of a higher life dawn in its consciousness it emerges into the second epoch, the intellectual epoch. Then art, science, politics, religion, philosophy and ethics develop. When the intellect of a nation is still under the sway of physical life its advancement is checked, and such a nation in spite of its great intellect may be brutal. That is why in spite of the great scientific achievements of the West the last war showed the utter spiritual bankruptcy of the Western civilisation. In spite of their tall talk of peace and universal brotherhood, the Western people tried only to further their individual interests. Their intellect served only to sharpen the butcher's axe. It was given to very few nations to rise above the second epoch. Modern civilisation is still essentially an intellectual civilisation and is nothing but a natural development of the ancient Greek and Roman civilisations.

But it was ordained by Providence that civilisation in India should undergo a different process of evolution. India, too, was at one time a conquering nation to a certain extent, but as the nation laid stress upon Dharma it could not rest satisfied with physical or intellectual development. The reason is that it may have been planned by Providence itself that India should fulfil a different purpose of life in the whole scheme of Nature. Even in that hoary past when other nations were groping in the dark, the Vedic Rishis and the great sages of India proclaimed and made it clear to the popular mind that the glory of life did not lie in the conquest or enjoyment of matter, but in freeing the principle of life from the bondage of matter. This was always kept before the nation as the supreme ideal. That was how the whole nation was organised, and Dharma became the basic principle of national life, while political and economic interests were made subservient to it. So in spite of the changes of kings and principalities the national life was left unimpaired. It was a unique phenomenon in the history of the nation.

The whole society was divided into four sections according to the respective qualities and proclivities of the individuals. Thus arose the four castes representing the four stages of human evolution, marked out by the predominance of the three Gunas or qualities of Nature—Sattva, Rajas and Tamas. In the highest stage of evolution man becomes full of Sattva, full of peace, contentment and spirituality. In the Rajasic stage man is full of activity, dominance, and self-assertion. In the Tamasic stage man becomes inert and inactive. There is not a single human society where we do not find these different types of men. They serve the object of division of labour. The Brahmana owing to his disinterestedness, his clarified vision, his life of self-abnegation, was given the function of the teacher. The function of the Kshatriya was to protect society from internal disturbances and external attacks. He was the pillar of civic life. But the greatest honour was given to the Brahmana, and in spite of the tattered rags in which he used to clothe himself, the king would get up from his throne and prostrate at his feet, because the greatest respect was shown to the ideal of renunciation and spirituality—**unlike to-day when money commands all worship.** In ancient days the king considered himself as the servant of society.

The whole civilisation in ancient India was imbued with spiritual instinct. Immortality could be attained by renunciation alone, and this spirit of renunciation was driven deep into the consciousness of the nation. Society being run on the basis of Dharma, the culture of the nation was so much spiritualised that in spite of much stultification of that ideal, the old feeling is still there. As Swami Vivekananda said:—“However we may go astray from the path of our ancient national life, so long as the blood of our Rishis is coursing through our veins we must come back to our ancient paths.” Whenever there came any such stultification there came some correction, some movement that brought the national consciousness back to its ideal of life, because it had a purpose to serve in the economy of Nature, and India had to contribute something to the general well-being of humanity.

However we may try to change the tide of our national life, India will ever follow her own spiritual ideal. What would be the future of India? To me the future is very brilliant. No doubt we are all now concentrating our attention on politics, especially in this Presidency, where political consciousness has been much whetted by some recent developments, and that is the reason, as some of my friends told me, why Bombay is essentially a political city and has no ear for spirituality or religion. But so long as we have the blood of the Rishis in our veins we must come back to our spirituality. The political and economic conditions have become so keen that some of the great thinkers say that their hearts are bleeding to see the sufferings of the people and they think the remedy is Political Swaraj. That is why they are attempting to concentrate their whole attention on politics. But to me it appears that that is not the path to the salvation of the country. The present condition of the country is brought about by the fact that the countries outside India have not yet reached that stage of ethical development so as feel the unity of life and the solidarity of man. The major portion of mankind is still in the animal plane, and that is why we suffer.

India was never a conquering race—gentle India, peaceful India. This is told of us in derision. But this is our glory. If we want to free ourselves from the sway of the foreigners we must either develop greater brutish power and increase our armaments etc., or try to change the brute in man. The first does not suit the genius of the Indian nation which will never succeed in becoming brutal. So our ideal is the metamorphosis of the brute itself by taking away all its teeth and claws. If a man is well established in the spirit of Ahimsa, even the ferocious beast will forget its brutish nature. If we Indians develop our spirituality, the outside world will accept our ideal, which is the unity of life and solidarity of man. Socialism, Bolshevism etc. show that the whole of humanity is moving towards the one ideal. All artificial distinctions between man and man will disappear, and all men will be

welded into one humanity. The virile West will be conquered by India. This conquest of the world was the ideal which Swami Vivekananda put before the Indians. Our spirit has to be awakened. We should go out and preach the reality of the Soul, and the doctrine of Love.

Advanced thinkers of the West are slowly being influenced by the thought-life of India. This will hasten the salvation not only of India but of the whole world. The solution of the Indian problems lies in the harmony of the different religions, races, colours and creeds, and this harmony cannot be brought about unless it is based upon the real basic principle of Unity, that is, the Spirit. All political or economic interests are too artificial to exist long. It is for the spiritual ideal that India is still living. She will deliver her message to the world by solving first the problem of her own life, adjusting her own home. There will come about a perfect feeling of harmony and amity amongst the different religions and races which have come to live in this country. Not a spirit of "Live and let live," but a positive feeling of respect for all religions will arise. Let every Indian keep this in view, and the nation will hasten not only its own salvation but the salvation of the world at large.

SRI RAMAKRISHNA—DIVINE INCARNATION OF THIS AGE.*

BY E. C. BROWN.

WE are gathered here to-day to celebrate the birthday of one of the greatest Incarnations of God. To-day in millions of homes in India and in every country in the civilised world, his name is being worshipped.

Many times God has visited this planet of ours in human

* A lecture delivered at the Hindu Temple, San Francisco, California, U. S. A. on the eighty-eighth birthday of Sri Ramakrishna.

form, His last manifestation of power and blessedness appearing in the form of this God-intoxicated soul, Sri Ramakrishna.

Never was humanity in greater need of Divine help. Religion had become a byword, churches degenerated into centres for social gatherings, the Truth itself was hidden and its regenerating power lost to the people. Scepticism, agnosticism and atheism swept like a pestilence over the human mind and everywhere humanity gave itself up to a mad rush after thirst-provoking amusements on the one hand and the crazed lust for gain on the other. The forces of materialism endangered the cause of religion and spirituality. Humanity had well-nigh forgotten God, the source of all its true happiness, health, material and spiritual welfare.

Even India, the mother of religions, had almost lost the memory of its former greatness. Forgotten were the great empires of Janaka, Asoka and other mighty rulers; forgotten were the Divine lives of Rama, Sri Krishna and Buddha, whose teachings raised their land to the highest rank in virtue, wealth and power.

'Any way out of misery and poverty except the *one* way. Too much religion has brought all this misery. Let us give up religion, do away with Sadhus and Sannyasa, let us copy the greatness of the West and we shall be free from all our troubles.' Thus, in effect, cried the young men of Bengal, who forthwith took the West for their model in education and modern ideas, forsook their ancient ideals and threw themselves recklessly into a growing wave of intellectual dissipation and scepticism which threatened to engulf all India.

Then when religion was falling in ruins everywhere, the sun of righteousness arose on the Eastern horizon with healing in his wings, and another wave, a wave of blessed spiritual light, arose from one of the little wayside villages of Bengal. This light was destined to permeate every nook and corner of India, lighting again the fires of religion to burn with all their ancient lustre, reviving old ideals, restoring India to the consciousness of her spiritual heritage, then flooding the whole earth with its life-giving power.

Sri Ramakrishna, the last great Incarnation of God, was born on the 18th of February, 1836 A. D., in the village of Kamarpukur, district of Hugli, to the north of Calcutta, of parents poor in things that the world esteems, but rich in the things of the Spirit,

In common with those of other Divine Incarnations, his parents had visions announcing the unique character of their coming child. At Gaya, the scene of Buddha's enlightenment, his father, Khudiram, who had gone thither on a pilgrimage, was blessed with a vision of the Great Saviour and it was told him that the Lord would take birth as his son for the enlightenment of mankind. The mother, also, standing before the image in the temple of Siva, found herself the recipient of Divine favour.

The newborn babe was named Gadadhar (Wielder of the Club) and astrologers prophesied that he would be a great spiritual light to illumine the minds of men. As a boy he was not unlike other boys; he was fond of his school, but soon grew tired of regular studies. He learned Bengali enough to read sacred literature in that language.

Everything religious made a deep impression on his youthful mind and at a very early age he would be found sitting hours at a time plunged in meditation which grew deeper and deeper with each repetition. He was greatly fascinated by the life of worldly renunciation, and like Jesus in the temple, would discuss and explain the scriptures with the wandering monks.

When he was seven, his father's death compelled his eldest brother, Ramkumar, to go to Calcutta to earn the family living, and young Gadadhar was left very much to himself. So the religious nature in him had almost free rein, and it was a natural step from the little village of his happy boyhood days to the office of assistant in the Temple of Dakshineswar, where his brother had been installed in course of time as officiating priest.

The temple atmosphere, the daily worship, the presence of devotees, all fanned the fire of his religious fervour which

soon burst into a flame and rendered him utterly incapable of attending to his duties. Possessed only of one idea to realise the blissful vision of the Divine Mother, the years passed by and many were the severe austerities he underwent.

His hunger for realisation became so intense that he was considered mad. Yes, he was mad with the wine of divine love, but in reality he was the sane one among millions. It was he who would not be satisfied with false values. What do we know of the hunger of a great soul after God? If we attend a lecture once a week, we feel that we have done enough.

As time went by, the anguish of separation from the Mother became so intense that one day, overwhelmed with doubt as to the possibility of realising Her in vision, in a moment of despair he exclaimed, 'Then what is the use of living without knowing Her?' And he would have plunged into his breast a sword hanging on the Temple wall, had there not suddenly dawned upon him at that very moment the blissful vision of the Mother. For days he remained in an ecstatic condition, aware only of Her divine presence, teaching and consoling him as a mother does her child.

Have we ever known or heard that there is such a vision or even believed such Divine visions are possible? Then imagine the tremendous yearning when one has such knowledge, the hunger which cannot be satisfied until the realisation of the Divine.

After Sri Ramakrishna had attained the highest state of realisation—Nirvikalpa Samadhi, in which all sense of duality is lost—hungry souls flocked to him by thousands. Christians, Mohammedans, Buddhists and all sects felt that their own ideal was manifest in him, that God Himself was talking to them in the form of Christ, Krishna, Buddha, and all went away with renewed love and devotion to their own individual saviour.

Sri Ramakrishna knew no distinction of class, creed, or race. He held out hopes to the man of the world of every station, and in his own life discovered the harmony in all creeds. With his advent religion took on new life and a new movement came into being.

Like all Incarnations of God he had among his many disciples a chosen few who are known as direct disciples, those who lived constantly in his presence. It was these direct disciples who carried on his work after his passing away, and again it was some of these direct disciples under the leadership of his greatest disciple, the illustrious Swami Vivekananda, who carried the message and established centres of Vedanta thought throughout the West.

One of these immediate disciples, whose picture appears behind me on this platform and who verily laid down his life for the cause, was the Swami Trigunatita, the founder of this Temple. The gospel of Vedanta as preached and lived by these direct disciples is destined to conquer America.

What a wonderful thing that a Divine Incarnation should have attained to the highest realisation of God as Divine Mother at a time when women all over the world were struggling for emancipation! Is it difficult to believe that the incarnation on earth of this great advocate of womanhood should have given their cause a powerful impetus?

Although from childhood sex had no attraction or power over him, for an example to householders and to show that married life could be lived in all its purity, he had consented to his parent's request that he should marry. Though he lived with his wife and gladly acknowledged her as such, he knew her only as mother and his most devoted disciple. So was he also free from the greed for gold, as the familiar incident of his regarding alike a handful of earth and a handful of gold well illustrates.

One of the things he would not countenance was that any one should out of humility call himself a 'sinner.' He would say, "You, the Atman, you a sinner? Have faith; say once, 'I am a son of God,—how dare sin touch me when I am uttering the name of God?' The greatest sin is to forget God."

Even when his end was near he would allow no sincere soul to be turned away. Though the affliction in his throat was very painful, he still insisted on seeing all who came.

These great souls pass this way for our good, to free our eyes from the veil of Maya which hides from our sight the Self-Effulgent—Sat-Chit-Ananda.

Let us pause for a moment to study this Divine life. No matter what our beliefs may be, our faith and our religion will be strengthened thereby. The great outstanding purpose of Sri Ramakrishna's advent as the Divine Incarnation of this age was that he came to show that the paths of all men lead to the same goal and that the same Divine Self dwells within the heart of all.

Who can measure the glory and greatness of that life? He came to India, but he came for all, and no one country can claim him for its own. Let us give him our heart's adoration, and generations yet unborn shall call him blessed and find liberation through his name.



A PENTECOSTAL MEETING.

"All these are strung on Me as pearls on a thread."—Gita.

THE Pentecostal Church, or the Church of the Holy Ghost, in San Francisco, holds free and open meetings every evening and on Sunday afternoons, all through the year, in an auditorium seating about six hundred people, in a busy but humble quarter of the city. The Church forms one of the many denominations within the Protestant belief.

An outstanding tenet of the Church is that under certain conditions, where there is faith, the Spirit of God, or the Holy Ghost, descends on man, answers his prayers, cures his ailments, purifies his mind, and raises him to a state of beatitude. The outward signs of such visitations are violent shaking of the body often culminating in a dancing motion, utterances of strange sounds, weeping, laughing, and exclamations. During the meetings the emotional faculty of the congregation is roused by lively speeches, songs, music and testimonies.

Accepting the invitation of a friend to attend one of the meetings, we started out for the auditorium early on Saturday evening. The place was half filled, when we arrived, with a motley crowd of men, women and children, mostly of the middle and poorer classes of society. We were fortunate in securing good seats, where we could watch the proceedings to advantage, in front of a large platform built against the wall, from which the minister and others address the audience.

At eight o'clock, the hour set for the meeting, the hall was filled. A band of musicians took their seats on chairs arranged on the platform, on which also stood a piano and an organ, at which women took their seats.

A middle aged man, with smiling face, announced from the platform the number of a song from a book with which every member of the congregation had been provided. The band, piano and organ played a lively tune, and the entire audience sang, the man on the platform beating time with his hands and leading in the singing in a loud, pleasing voice. He was full of enthusiasm, and by motions of head and hands encouraged the congregation to join heartily in the singing.

One song followed another, and it was not long before the Holy Ghost began to make its presence known among the audience. A girl, about sixteen years old, was the first to come under its influence. She began to tremble from head to foot, then her body began to twist and shake violently. This lasted for a few minutes. Then she got up from her chair and began to dance in the aisles which surrounded the audience. Her head was slightly bent to one side and backward; her half-closed eyes were raised towards heaven; a sweet smile came over her face; and with her lips constantly uttering the words, 'Oh Jesus, Oh Jesus,' her arms raised upward, she went around the hall in a graceful, measured, dancing step.

A young man followed. He took long strides, and threw out his arms in front of him as he went around the hall. Then came a woman, uttering in distinguishable sounds, and feet a child with her eyes closed. The music and songs

continued while they went around the audience again and again, apparently unconscious of their surroundings. Then, one by one, they returned to their normal state, and resumed their seats. Here and there among the congregation people trembled and shook violently, but they did not dance.

The minister now took the platform, and after a few words of address, reminding the congregation that they had gathered to praise God and His holy name, suggested prayer. He asked the members of the congregation for their special requests for the needs of themselves or friends to be included in the prayers. The entire congregation kneeled down and began to pray in loud voices, each one saying his own prayer. It was a great noise. Some wept, others laughed, some almost shouted. A woman uttered strange words in an unknown language. There were lamentations and shouts of joy and loud callings on the Lord. This lasted for about ten minutes. Then the minister rose from his kneeling posture and began to address the audience, who also rose and resumed their seats.

After a short talk, exhorting those who were still living in sin to give their hearts to Jesus, the minister called for testimonies. A woman rose from her seat and testified that her mother through prayer had been cured of what the doctors had pronounced an incurable disease. Another woman declared that through prayer a wayward child had become docile and obedient. Another had her property restored to her in an unexpected manner. But there were also those who spoke of higher experiences, of the blessedness found in loving Jesus and of following in His footsteps; of the happiness experienced in spiritual life, a happiness which surpasses anything that the world can offer. With tears of joy, in trembling accents, they spoke of the great bliss that filled their hearts since they had given themselves entirely to the Lord. These testimonies were met with shouts of gladness from members of the congregation. "Praise the Lord!" they called, or "Hallelujah!" or "Jesus is our Saviour!" And sometimes the audience would sing a song announced

from the platform specially appropriate to the testimony.

There happened to be baptism this evening, and the minister called for those who wished to be baptised. To the right of the platform stood a large cement tank half filled with lukewarm water. The minister left the platform and went into a little room to change his clothing for a rubber suit. Then he came to the tank and by steps descended waist-deep into the water, followed by a young man also in a rubber suit. He told the audience that the young man had resolved to live a holy life and wished to be baptised. He spoke a few encouraging words, stroked his head in a loving, fatherly manner, and blessed him. The young man with hands folded together and raised upward called in a pleading voice to Jesus to give him strength to carry out his holy resolutions. The minister then enfolded him in his arms, and with the words, "I baptise thee in the name of the Father and the Son and the Holy Ghost," lowered him gently backward until his entire body for an instant was immersed in the water. Lifting him up again, he blessed him, and the young man left the tank. The same process was repeated with a woman, who, after being immersed in the water, began to tremble and speak in a strange tongue.

Throughout the meeting, the singing was most spirited, the choruses being repeated again and again with ever increasing fervour and intensity.

After about three hours the meeting closed, but many remained for prayer and healing. Some desiring salvation were led to a prayer-room, where earnest members kneeled with them in ardent supplication. Others went to the platform for physical healing. Among them was a man suffering from paralysis. The minister and his assistants passed their hands over his body praying to God to cure him. They told him to trust in Jesus, who could heal all diseases. They stamped their feet, threw out their arms, uttered strange sounds, and in the name of Jesus commanded the disease to depart. After a while the man raised his arm which had been paralysed, and with a happy smile declared that he was cured.

We left the hall with the assurance that faith can work great deeds, and that in their own way the people of this Church are helpful in guiding their unfortunate brethren to a better life.

SWAMI ATULANANDA.

SRI KRISHNA AND UDDHAVA.

(Continued from page 153.)

CHAPTER VII.

श्रीभगवानुवाच ।

न रोधयति मां योगो न सांख्यं धर्म एव च ।

न स्त्राध्यायस्तपस्यागो नष्टापूर्त न दक्षिणा ॥१॥

व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः ।

यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥२॥

The Lord said .

1-2. Yoga, discrimination, piety, study of the Vedas, austerities, renunciation, rites such as Agnihotra and works¹ of public utility, charity, vows, sacrifices, secret Mantras, places of pilgrimage, and moral rules² particular as well as universal,—none of these; I say, binds Me so much as the association of saints that roots out all attachment.

[¹ *Works &c.*—constructing wells, tanks and parks etc.

² *Rules &c.*—For the Niyamas and Yamas see Patanjali's Yoga Aphorisms II. 30-32.

The association of perfected souls is extolled here above everything else, as it imperceptibly cleanses the mind. Sri Ramakrishna's comparing it to a soap solution is characteristic enough.]

सत्सङ्गेन हि दैतेया यानुधाना मृगाः खगाः ।
 गन्धर्वाप्सरसो नागाः सिद्धाश्चारुणगुह्यकाः ॥३॥
 विद्याधरा मनुष्येषु वैश्याः क्षूद्राः स्त्रियोऽन्यजाः ।
 रजस्तमः प्रकृतयस्तस्मिस्तस्मिन्गुणैः ॥४॥
 बह्व्यो मत्पदं प्राप्तास्त्वाष्टकायाधवाद्यः ॥५॥

3-5. It was through the association of saints, O sinless one, that many who were of a Râjasika or Tâmasika nature—such as Vritra,¹ Prahlâda² and others³—attained Me in different ages: Daityas and Râkshasas, beasts and birds, Gandharvas, Apsarâs, Nâgas, Siddhas, Châranas, Guhyakas and Vidyâ-dharas, and among mankind—Vaishyas and Sudras, women and outcasts.

[¹ *Vritra*—son of the sage Twashtri. Vritra in his previous life had the association of the sages Nârada and Angirâ.

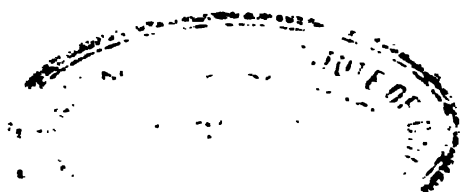
² *Prahlâda*—son of Kayâdhu, a daughter of the Devas whom Nârada instructed and the child listened from its mother's womb.

³ *Others*—some of these are enumerated in the next Sloka.]

वृषपर्वो बलिर्वाणो मयश्चाथ विभीषणः ।
 सुग्रीवो हनुमान्क्षो गजो गृध्रो वणिक्पथः ।
 व्याधः कुब्जा व्रजे गोप्यो यक्षपत्न्यस्तस्यापरे ॥६॥

6. *Vṛṣaparvâ*,¹ Bali, Bâna, Maya, Vibhishana, Sugriva, Hanumân, the bear Jâmbabân, the elephant Gajendra, the vulture Jatâyû, the merchant Tulâdhâra, the fowler Dharmavyâdha, the hunch-backed (perfume-vendor) Kubjâ, the Gopis as well as the wives of the Brahmins engaged in sacrifices, in Vrindâvana, and others.

[¹ *Vṛṣaparvâ* &c.—*Vṛṣaparvâ* was a demon who was brought up by a saint. Bali associated with his grandfather Prahlâda. Bâna was the eldest son of Bali, and he was also blessed with the association of the Lord Shiva. Maya came



in contact with the Pandavas while constructing the royal court for them, while Vibhishana and Sugriva mixed with Hanumān, who himself as well as Jāmbabān had the blessed association of the Lord Himself as Rama and Krishna. Gajendra had in his previous life associated with Sadhus and in his present life was rescued from his old enemy—now a crocodile—by Sri Krishna Himself. Jatāyu met Garuda and King Dasaratha etc., the Sudra Tulādhāra met Nārada etc., Dharmavyādha had mixed with a Vaishnava king in his past life, while Kumbhā with the Gopis and Brahmins' wives had the association of Sri Krishna.]

ते नार्हीतश्चुतिगणा नोपासितमहत्तमाः ।

अव्रतातप्तपसः सत्सङ्गान्मामुपागताः ॥७॥

7. They had not studied the Vedas, nor served the great saints, nor observed any vows, nor performed any austerities, yet through their association with Me¹ they attained Me.

[¹ *With Me*—as represented by the saints.]

केवलेन हि भावेन गोप्यो गावो नगा मृगाः ।

येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा ॥८॥

8. The Gopis, and even the cows, trees, beasts, serpents and others that were dull of understanding, were perfected and easily attained Me through love¹ alone:

[¹ *Love*—engendered by the association of Sadhus.]

यं न योगेन सांख्येन दानव्रततपोऽध्वरैः ।

व्याख्यास्त्राध्यायसंन्यासैः प्राप्नुयाद्यत्नवानपि ॥९॥

9. Whom one attains not even after struggle, through Yoga, discrimination, charity, vows, austerities, sacrifices, teaching and study of the Vedas, or renunciation.

रामेण सार्धं मथुरां प्रणीते श्वाफल्किना मम्यनुरक्तचित्ताः ।
विनादभावेन न मे वियोगतीव्राध्वयोऽम्भं ददधुः सुखाय ॥१०॥

10. When I was taken with Balarâma to Mathura by Akrura,¹ the Gopis with their minds attached to Me through intense love, were sorely afflicted at My bereavement and considered nothing else (but Me) as of interest to them.

[Slokas 10-13 describe the case of the blessed Gopis of Vrindâvana.

¹ *Akrura*—son of Swaphalka, whom King Kamsa dispatched to Vrindâvana to bring the two brothers, with a view to kill them, first by setting on his wild elephant, and failing that, by challenging the children to a duel with his famous wrestlers. His vain idea was to baffle the prophecy that Krishna would kill him.]

तास्ताः क्षपाः प्रेष्टमेन नीता मयैव वृन्दावनगोचरेण ।

क्षयार्धवत्ताः पुनरङ्ग तासां हीना मया कल्पसमा वभूवुः ॥

11. 'Those very nights, my friend, which, with Me their Beloved in their midst at Vrindâvana, they had passed like moments, became in My absence like ages to them.

ता नाविदन्मय्यनुपंगबद्धधियः स्वमात्मानमदस्तथेदम् ।

यथा समाधौ मुनयोऽब्धितोये नद्यः प्रविष्टा इव नामरूपे ॥

12. With their minds fixed on Me through attachment, they knew neither their kinsmen,¹ nor their bodies, nor things far or near—as sages in the superconscious state know not name and form,—like unto rivers merging in the waters of the ocean.

[¹ *Kinsmen &c.*—Their one thought was Krishna.]

मत्कामा रमणं जारमस्वरूपविदोऽब्रजाः ।

ब्रह्म मां परमं प्रापुः संगच्छतसद्वस्त्रयः ॥१३॥

13. Not knowing My real nature,¹ the Gopis, who were ignorant women, desired Me as their

beloved sweetheart, yet they attained Me, the Supreme Brahman, by hundreds and thousands; through the power of holy association.

[¹ *Real nature*—as 'Supreme Brahman.']

(To be continued.)

REVIEWS AND NOTICES.

Soul's Secret Door.—By Swami Paramananda. Published by the Vedanta Centre, 1 Queensberry Street, Boston, Mass., U. S. A. Pp. 111. Cloth-bound.

The author of these seventy-two poems places before the reader in the modern form of *vers libre*, in chaste and graceful language, the highest and at the same time the simplest ideals of what might be called a Universal Faith. Each poem is a subject for meditation. Each poem touches a string of the human heart and sings a song to the soul. Those who are fortunate enough to possess a copy of this beautiful little book will turn to it again and again, for the poems appeal to many moods and deal with a great variety of subjects. This volume is a sweet companion in one's hour of true devotion and resignation.

The printing, paper and get-up of the book are excellent.

Hymns from the Rigveda.—By Professor A. A. Macdonell, M. A., Ph. D., Hon. LL. D. Published by Association Press, 5, Russel Street, Calcutta. Pp. 93. Price—Cloth Re. 1-8; Paper Re. 1.

This little book contains metrical translation of forty hymns selected from the Rigveda, the earliest monument of Aryan thought. The author has endeavoured to translate the hymns in verse corresponding as nearly as possible in English to the original metres. There is prefixed to each hymn a short account of the Deity addressed or the subject dealt with. The

book also contains a valuable introduction which supplies a brief sketch of the form and contents of the Rigveda.

In the Rigveda itself we find the evolution of the Indo-Aryan religion from polytheism to monotheism and monism. But unfortunately Prof. Macdonell has failed to understand the true spirit of the Vedic religion which he calls a polytheistic one with a colouring of pantheism—a most misleading term so fondly used by orientalists, conveying no correct idea of Hindu monism. It is no wonder that it would be so, as the author, like many of the scholars of his class, seems to have discarded the traditional interpretation of the Vedas as followed by Sayana, and depended mainly on his own philological explanations. It would be a mistake to form an idea of the religion of the Vedas from this selection of the Rigveda as in it have not been included some of the best hymns, valuable as much for the grand thoughts as for the beautiful poetry they embody, portraying vividly the yearning of the ancient Rishis after the One Supreme Being.

Atmajnan.—By T. L. Vaswani. Published by Ganesh & Co., Madras. Pp. vi + 95. Price Rs. 1-2.

Prof. Vaswani interprets Atmajnan or Life in the Spirit as he calls it, in the light of his synthetic idealism. "Religion," says he, "is not a dogma but consciousness, not a creed imposed *ad extra* but a personal, vital realization of the Self." He believes that the gospel of the One in the many, if rightly understood, is sure to bring about the harmony of the world-religions and the brotherhood of the nations.

To Awaken India.—By S. E. Stokes. Published by Ganesh & Co., Madras. Pp. xii + 45. Price 5 As.

In this pamphlet Mr. Stokes speaks of the economic and spiritual significance of the Swadeshi Movement. He gives his arguments in support of the burning of foreign cloth, and observes that destruction is as essential for the Khaddi campaign as the constructive methods.

REPORTS AND APPEALS.

The Annual Report of the Ramakrishna Mission Sevashramd, Brindaban for 1921.

The report is a brilliant record of service rendered to the suffering humanity by a band of selfless workers in one of the greatest places of pilgrimage, associated with the memory of Bhagavan Sri Krishna.

Besides help administered in other ways, medical relief was given to 159 indoor and 17,386 outdoor patients, irrespective of caste or creed. In the year under report, the total income in the general fund was Rs. 2024-11-0, and the total expenses came up to Rs. 2550-10-6. The total deficit of Rs. 677-6-6 including Rs. 151-7-0, the deficit balance of the previous year, was met by loan from the Temple and Building Funds.

It is a matter of great regret that the Sevashrama is labouring under a great financial stress, so much so that almost every month its income falls short of the expenditure, thus causing a debt. This debt is a serious menace to the stability of the Ashrama. We earnestly appeal to the generous public to come forward to the immediate aid of this philanthropic institution which has ever been kept alive by public help.

Want of accommodation for the patients as well as for the workers has so long been a great hindrance to the efficient working of the Ashrama. A big hall with a separate operation room attached to it, is also absolutely necessary for the outdoor dispensary. Ladies and gentlemen desiring to perpetuate the memory of their dear friends and relatives may contribute funds for the construction of wards or for the maintenance of beds for indoor patients.

Contributions, however small, will be thankfully received at the following addresses :—

1. The Honorary Secretary, Ramakrishna Mission Sevashrama, Brindaban, Dt. Muttra.
 2. The President, Ramakrishna Mission, Belur P. O., Dt. Howrah.
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The Annual Report of Sri Ramakrishna Mission Students' Home, Madras for 1922.

The report speaks in glowing terms of the great achievement of the Home which from a very humble beginning has grown into a unique institution of its kind in South India. It aims to conserve all that is most valuable in Hindu culture, while adapting itself to the requirements of modern times. The internal management of the institution is mainly in the hands of the boys themselves, thus cultivating in them habits of self-reliance and self-sacrifice which are calculated to stand them in good stead in later life. Religious instruction, suited to the requirements of the boys, is imparted with a view to place before them the highest ideals and traditions of the country.

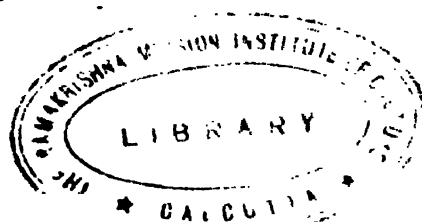
The Residential High School having several self-sacrificing old boys of the Home as its teachers, promises to be a great success. The management of the Home has also very wisely started vocational training classes for the High School boys. We are glad to learn that these classes are very popular with those for whom they are intended.

On the first of January, 1922 there were 68 boarders; 43 were admitted during the year, while 14 left the Home having completed their studies or owing to other reasons, thus leaving the strength at 97 on the 20th December, 1922.

The total receipts during the year, including the previous year's balance, was Rs. 84,693-1-10, and the total expenditure was 34,066-11-6. And the balance, including the permanent endowment fund, was Rs. 50,626-6-4.

We heartily congratulate the managing committee of the Home on the great success with which they are carrying on their mission of service and sacrifice for the welfare of the student population in the Madras Presidency.

Contributions in aid of the Institution may be sent to—
The Secretary, Sri Ramakrishna Mission Students' Home,
Mylapore, Madras.



NEWS AND NOTES.

Reclamation of Malkana Rajputs

The reclamation work of the Malkana Rajputs started under the guidance of Swami Shraddhananda by the Bharatiya Hindu Suddhi Sabha of Agra, has given rise to some misapprehension in the minds of the leaders of political thought in the country. Some of them, while seeing no objection to this perfectly legitimate movement, would have been glad, as they said, if the movement had not been started at the present time as it is likely to strain the feelings between the Hindu and Mohammedan communities in India. And some have gone so far as to say that reclamation can wait but Swaraj cannot.

Swaraj will be a mockery unless every community in India is allowed to enjoy perfect religious freedom. This implies the right of each one to follow and propagate by all moral and legitimate means one's own faith and religion. We are glad that the question of reclamation and religious conversion has been raised at this hour which sees the beginning of Hindu Muslim unity, so indispensable for the attainment of Swaraj. It is high time for each community to take note of the great truth that inter-communal union to be an accomplished fact must be based on perfectly equal rights and privileges. If the Mohammedans, or for the matter of that, the members of any community, are to have the right to admit proselytes from other communities, Hindus, too, should enjoy it to the fullest extent.

We have no faith in a sham union which demands the surrender of the religious right of any individual or community. And we think it to be the height of indiscretion to sacrifice any one's religious freedom at the altar of political expediency. The leaders of political life in India need not entertain any misgivings. Hindu-Muslim unity, so lovingly and laboriously woven by the great "Weaver of Sabarmati," Mahatma Gandhi,

is not going to be endangered by the Suddhi movement. It is, as Swami Shraddhananda said, only a reclamation and not a conversion work. Even if it be regarded as a proselytising movement, the Mohammedans should have no objection to it. We are sure the present strained feeling exists only among religious enthusiasts and not among the saner members of the communities. And besides this, it is only a passing phase, and is the precursor of real inter-communal unity. It is true that Swaraj cannot wait, but at the same time we submit with all the strength we can command that the long-neglected reclamation movement too cannot wait.

Swami Abhedananda at Contai, Midnapur

Srimat Swami Abhedananda went to Contai at the invitation of the residents of the place. At the gate of the town an immense gathering of people cordially received the Swami amidst deafening cheers, and shower of flowers etc.

In the evening a large meeting was held at the Contai H. E. School compound to offer to the honoured guest an address of welcome. In reply the learned Swami spoke for an hour on "Our modern needs." On the third day he delivered in Bengali a lecture on "Present Hindu Society and Sanatana Dharma" and solved many questions that were put forward. Another day, being invited by the "Contai Club," the Swami gave an address on "The Message of Vedanta," and at night he gave an edifying discourse to the ladies assembled at the local Ramakrishna Sevashrama. The Hindu Society of Contai has been much enlivened by his liberal views, deep logical acumen and strength of conviction.

Sri Ramakrishna Ashrama in Bombay

"We have learnt with the greatest pleasure that a branch of the Ramakrishna Order has been established in Bombay at Jaya's Building, Juvem Road, Santa Cruz, with Swami Sharvananda, President of Sri Ramakrishna Math, Madras, as its head. The formal opening of the Ashrama took place on

Thursday, the 19th April last, with special Puja and Homa, music and distribution of Prasad. We are glad to learn that Swami Sharvananda has by his learned and edifying lectures and conversations won golden opinions of the Bombay public. We heartily join with the "Indian Social Reformer" of Bombay in its earnest hope "that under his guidance the Bombay Branch will prosper greatly and soon become a centre for the diffusion of the great truths which Sri Ramakrishna taught."

Sri Ramakrishna Birthday Celebration

The memory of Sri Ramakrishna was honoured by a service of celebration conducted by the Vedanta Society of San Francisco, U. S. A., on his birthday anniversary, at the Hindu Temple on Feb. 18, 1923.

The auditorium was decorated for the occasion with special care, foliage, flowers and potted plants being used to create a sense of inspiring beauty. The music and holy songs were heart-stirring. Members of the society and many friends filled the hall, and were rejoiced on this happy and worshipful occasion.

The speaker of the day was Mr. F. C. Brown, the president of the local centre, who voiced the heartfelt sentiments of the hour in his address, entitled "Sri Ramakrishna—Divine Incarnation of this Age," published elsewhere.

The birthday was celebrated with great enthusiasm and devotion at the Vivekananda Ashrama, Kuala Lumpur. The *tishi* was observed with special worship, chanting of hymns, Bhajana and distribution of Prasad.

The public celebration came off on Sunday, the 25th February. The Ashrama was tastefully decorated with ferns and flowers, flags and fastoons. A grand procession with a beautifully decorated picture of Sri Ramakrishna mounted on a car, followed by numerous Bhajana parties arrived at the Ashrama at about 10 a. m. About 6000 poor Narayanas were sumptuously fed on the occasion, and more than 300 of them were served with cloths. The people assembled were next treated to an edifying Harikatha Kalakshepam on the life of Prahlada.

The public meeting commenced at 7 p. m. with Dr. Ghosh in the chair. Mr. Ampalavanar spoke eloquently in Tamil and Mr. V. K. Chinpiah in English on the life and teachings of Sri Ramakrishna.

The birthday was celebrated under the auspices of Sri Ramakrishna Arogyasala, Kim (Guzrat). In the morning, Puja and Arati were performed by Dr. Balawantray, and

Prasād was distributed to the persons assembled. In the evening a public meeting was held under the presidentship of Mr. M. T. Adaja, Executive Engineer, Surat and Broach District. Dr. Balawantray delivered an interesting lecture on the life and teachings of Sri Ramakrishna.

The birthday was also celebrated at Sri Satchidananda Sangha, Mount Road, Madras; S. B. S. Lodge, Mangalore; Shanti Ashrama, Totapalli Hills, Godavari Dt; and Ramakrishna Ashrama, Jharia.

Miscellany

The Swami Prakashananda, after four months' sojourn in India, sailed for America on the S. S. Sparta which left Calcutta for Boston on April 19th. The Swami will visit the Centres at Boston and New York before he takes up his work again at the Hindu Temple in San Francisco. The Swamis Prabhavananda and Raghavananda accompanied him, the former to take charge of the work at Los Angeles, California, the latter to assist Swami Bodhananda at the New York centre. There is a steadily increasing demand for Swamis of the Ramakrishna Mission in America, and it is hoped that before long other Swamis will follow to assist in the noble work of preaching the Vedanta, inaugurated by the illustrious Swami Vivekananda.

We are glad to announce that the building of Sri Ramakrishna Math at Bhubaneswar, Orissa, was recently completed, and on the 25th March last there was a large gathering of the Swamis, Brahmacharins and devotees coming from the various centres of the Ramakrishna Mission, when Srimat Swami Shivanandaji Maharaj, President of the Mission, opened the new shrine with the usual ceremonies. Opportunity was also taken to conduct the Vasanti Puja of Mother Durga for three days. Over two thousand people of Bhubaneswar and the surrounding villages were sumptuously fed and entertained in other ways.

On the 19th April last Srimat Swami Saradanandaji Maharaj opened the temple newly built at Jyambati, Dt. Burdura, Bengal,—the sacred birth-place of the Holy Mother. Numerous devotees and monastic members of the Ramakrishna Order attended the inaugural ceremony of the temple. Many thousands of people belonging to the place and its neighbouring villages were sumptuously fed. It is gratifying to learn that a large number of lady-devotees gathered to honour the loving memory of the Holy Mother, and heartily joined the consecration festival.

The birthday of Sri Ramakrishna and Swami Vivekananda, and the 13th anniversary of Sri Ramakrishna Samaj, Cuddapah, was celebrated with great eclat on the 30th March last. A big procession carrying tastefully decorated pictures of Sri Ramakrishna and Swami Vivekananda and followed by music and Bhajana parties went round the town. Over 500 poor Narayanas were sumptuously fed on the occasion.

A public meeting was held at 6 p. m. under the presidency of Mr. K. S. Ramaswami Sastri, B. A., B. L., Subordinate Judge of Chittoor. All the elite of the town were present. The meeting began with prayers in Telugu by Mr. C. Jayaramachariu Garu, B. A., L. T., and in Hindustani by Mr. Yakub Khan. The president next opened the water tap which was the kind gift to the Samaj from Khan Bahadur H. S. A. M. Manju Mia Saheb in memory of his respected father. The Secretary of the Samaj next read the report for the year 1922. Brahmastri Kavyatirtha J. V. Subramania Sarma Garu read a short but interesting paper in Telugu on the life and teachings of Sri Ramakrishna. Mr. C. P. Ramachandra Rau, B. A., B. L. next read an instructive paper on "Caste or the Hindu Social Ideal." The president brought the meeting to a close with his concluding speech.

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MAYAVATI CHARITABLE DISPENSARY.

We beg to acknowledge with thanks the following contributions to the Dispensary fund from January to April, 1923:—

D. K. Natu Esq., Poona City, Rs. 8; V. J. N. Sarma, Esq., Bombay, Rs. 3; T. S. Ramaswami Iyer Esq., Bombay, Re. 1; T. V. Raju Gopal Esq., Bombay, Re. 1; Subrahmaniam Esq., Bombay, Re. 1; A. R. Kumaraguru Esq., Bangalore, Rs. 3; Sardar Narinjan Das Esq., Jammu, Rs. 10; S. R. Iyengar Esq., Baghdad, Rs. 50; Dr. S. K. Tripathi, Orai, Rs. 2; A Friend, Rs. 2.—Total Rs. 81.

The financial condition of the Dispensary is at present most deplorable—in fact it has already run into debt. For its general upkeep as well as for the immediate repair of its roof, funds are urgently needed. We earnestly appeal to the generous public to help us out of this predicament. Contributions will be gratefully accepted and acknowledged in the P. B. by the undersigned.

MADHAVANANDA.

President, Advaita Ashrama,

Mayavati, Dt. Almora

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य परान्निराधत

Katha Upan. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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JUNE 1923

[No. 323

CONVERSATIONS WITH SWAMI TURIYANANDA.

(Continued from page 166.)

The mind and the lips should harmonise. It won't do to let the lips utter something which the mind does not corroborate. What the mind would say, the lips too should express, and vice versa. What has once come out of the lips must be carried out at all cost. One who acts thus finds everything getting favourable to him. What you were saying yesterday about predestination has no meaning. In that case nothing can be done on earth. Even virtue and vice become non-existent. The only case in which it holds good is the resignation of the perfect devotee. He works automatically. There is no difference whatever between

his will and the Divine will. But that too has its test—no wicked action can be done by him. He never takes a false step.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मेव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोटाश्मकाञ्चनः ॥

“One should elevate the soul with the help of the mind and never depress the mind. The mind verily is one’s friend and it is also one’s enemy.”

“One whose mind is satisfied with Knowledge and Realisation, who is unchanged in all circumstances, who has controlled his senses, and looks alike upon a clod of earth, a stone or a piece of gold, is a called Yogi.” (Gita.)

Sri Ramakrishna used to give no other blessing except this, “Mother, let them have illumination—let them be conscious of their real nature.” Rakhal Maharaj then used to live with him. It was his relatives who brought him to the Master. But when they found that he was about to give up the world, they no more liked it. First of all they spoke to Sri Ramakrishna. He did not pay much attention to it. Suresh Mitter then used to spend something on the comforts of the devotees about Sri Ramakrishna. One day Manmohan said, “Suresh Babu does not like that Rakhal lives here.” Immediately Sri Ramakrishna called out, “What ! who is Suresh ? What has Suresh got to do here ? Hallo, throw all that (some bedding etc.) away—remove them at once. (When the Master was excited everybody would be terribly afraid. None would dare to come near.) Seeing that these boys have good characteristics that tend to spirituality,

I keep them with me. And I pray to Mother to bless them so that they may realise their Self. My idea is that they should first attain Realisation and then they may live anywhere they like." Hearing this Suresh fell at his feet and with tears in his eyes said that he had never said such a thing—that they were all false.

Now you are going down and down, because you do not know the real nature of the world. Know the reality about the world and be in it, then you won't become bound. Is the world really an evil? The root of all trouble is this that you don't know its nature. Where do you try to flee? By doing so you will be placed between two stools. You will have neither God nor the world. In the Yogavasistha we read that when Viswamitra came to king Dasaratha and asked for Rama, the king said to him, "Rama is getting reduced every day. I think the spirit of Vairagyam (dispassion) is upon him. How can I under the circumstances send him with you to fight the Rakshasas?" At the king's command Rama came to the court, saluted those present and took his seat. Then Viswamitra said to him, "Well, Rama, if you have got Vairagyam, we must rejoice at it as it is a rare boon. But tell me why you are getting more and more emaciated and out of spirits everyday. There's nothing in it to make one melancholy." Then fathoming the contents of Rama's mind Viswamitra said to Vasistha, "Look here, you teach Rama the instructions that Brahmā gave you and me after our fight. Let him realise the Truth and be in the world."

Sri Ramakrishna used to say, "Be converted into gold and then you may remain even in an unclean place. You will then remain gold throughout."

It is not good to give up the world simply because one met with no happiness in it. People sometimes get awakened only to fall asleep again. "One can rouse a man who is really asleep, but it is difficult to knock up one who is only feigning sleep." (Hindi verse.)

Really speaking, it doesn't take one much time to attain Realisation. But men are apt to 'fall asleep,' which means that past impressions are too strong for them. One has to summon up all one's resolution and rouse oneself up—determined to do or die. One is perhaps dreaming of a woman—but the counter impressions are so strong that even in dream he is getting indignant. He is alert even in dream. We are not mere machines—we too can be alert in all conditions. Whether a man will succeed in Realisation or not depends upon the amount of earnestness he possesses. This is the test.

OCCASIONAL NOTES.

ASSIMILATION is the first condition of life. And the organism, whether individual or collective, which fails to follow this great biological law can by no means keep from decay for any considerable length of time. It falls an easy prey to internal troubles and external aggression, is unable to adapt itself efficiently to the inevitable

changes in the environment, and is ultimately removed from the face of the earth in the great struggle for existence that is going on in all its fury all over the world. The mighty empire of Egypt crumbled into dust, and magnificent tombs of her kings are the only relics that speak of the wealth of her ancient civilisation and culture. The great Semitic races of Babylon and Assyria rose and fell, and the few cuneiform texts discovered by modern scholars, are practically all that tell us of the life-history of these once mighty peoples. The splendid nations of ancient Greece and Rome were swept away from the field of their earthly career, and the few epics and works on history and philosophy, which resisted the havoc of time, are the only monuments proclaiming the greatness of those sturdy peoples. Time, the all destroyer, has spared none of the mighty gladiatorial nations that lived mainly for earthly acquisition and material conquest to the neglect of the highest ethical and spiritual evolution which is the real spring of the power of assimilation and vitality of each civilisation and culture. But the ancient Hindu race, which has always placed ethical and spiritual progress above all material and intellectual development, and therefore possesses to a remarkable extent the capacity for absorbing foreign elements, is still alive, and shows signs of a new life in spite of great calamities that have overtaken it in the form of political subjection and economic dependence.

* * *

The vitality of Hindu civilisation is once again

expressing itself in renewed activities in various spheres of life, political, social and religious. One of the most redeeming features of this renaissance is that Hindu Society is breaking through the incrustations of conservatism and orthodoxy which once served as protective measures but are now proving to be stumbling-blocks in the path of national growth and advancement. It is again realising the ancient spirit of assimilation and inclusion which enabled it to conquer culturally even many of its political conquerors. It is awakening to its duties and responsibilities towards those classes which were the victims of the spirit of fanaticism and religious persecutions often let loose during the Mohammedan rule in India. Many of these communities, although they were forced to renounce the church of their forefathers, never lost their living faith in the ancient religion. But still no attempts were made to readmit them into the Hindu fold because of the suicidal policy of exclusiveness adopted by Hindu Society for centuries together. It is undoubtedly one of the most hopeful signs of the times that, true to its ancient spirit of universalism, it has again opened its doors to all who want to be admitted into its fold, and sincerely follow the paths, leading to Immortality and Blessedness, first discovered by the great Rishis of ancient India. To many a superficial observer unacquainted with the true history of the propagation of Hinduism, such a step may appear to be a departure from the common practice. But in reality it is an expression of the infinite vitality which enabled the Eternal Religion of India to absorb diverse races and

nationalities, and transform them by the potent influence of its high ideals and universal principles.

* *

Hindu Society presents an endless diversity of races and tribes. It is in short a grand ethnological museum containing a variety of peoples differing widely from one another in physiognomy, colour, language, tradition, manners and customs. It contains numerous distinct racial stocks—tall and short, fair-skinned and dark-skinned, long-headed and short-headed, thick-lipped and thin-lipped, long-nosed and snub-nosed, as also a variety of mixed types which baffle all descriptions and classifications. The Aryan and the Dravidian, the Negrito-kolarian and the Mongolian—all these have been fused into one people actuated by common ideals and aspirations, united by the inseparable bonds of a common culture and civilisation. The dynamic civilisation of ancient India absorbed, either in Hinduism or its daughter-faith Buddhism, one and all of those races and tribes, which invaded and settled down in India, then flowing with milk and honey, during the long period of her history preceding the Mohammedan conquest of the country. The Parthian, Scythian and Hun invaders of Hindustan gradually came under the spiritual influence of Hindu religion and merged themselves in the mighty body of the Aryan Society. And it is an impossible task now to trace the descent of most of the diverse Indian peoples, so perfect has been their fusion in the great melting-pot of Hindu Society.

* *

The inexhaustible power of assimilation latent in Hindu Society manifested itself during the great revival of Hinduism, when Sankara and Kumarila and later on Ramanuja and other religious reformers fought hard against the various forms of Buddhism and Jainism, and brought the Buddhists, Jains and aborigenes alike into the fold of the Mother of religions. This process again went on vigorously when, spurred by the cruel persecutions and forcible conversions undertaken by the aggressive followers of Mohammed, the vitality of the Aryan religion expressed itself in a mighty religious revival more liberal in spirit than its predecessors. Ramananda, Kabir, Chaitanya and a host of other great teachers flourished during this momentous period and opened the doors of Hinduism to peoples of all castes, races and religions. Contrary to the usual custom they did not hesitate to admit even Mohammedans into their fold, as also the members of the various Buddhist sects, who often converted by force into Islam were swelling the bulk of the Mohammedan community in India.

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This process of absorption has been going on more or less steadily although Hindu Society as a whole did not interest itself much in missionary propaganda in comparatively recent times. Those who care to study deeply the history of the peaceful penetration of Hinduism into different parts of India cannot but be struck by the remarkable progress it made notwithstanding the lamentable apathy of its followers to propagate their faith among the various aboriginal communities in the country.

This fact was brought to light in the administration report of Bengal for 1871-1872 by Sir George Campbell who very rightly remarked that it was a great mistake to suppose that Hinduism was not proselytising. In fact the Hindu system of caste could find room for any number of outsiders, and these people, so long as they did not interfere with the existing castes, might form new castes and call themselves Hindus. This view was supported by Sir Alfred Lyall, who made a close study of the subject, in his remarkable book, "Asiatic Studies." Hinduism, wrote he, so far from being a non-missionary religion in the sense that it admitted no converts, was one which made more proselytes than were made by all the religions of India put together. It is indeed very strange that in spite of indisputable facts Hinduism is classed as a non-missionary religion even by most of its own followers. This is because the fault of Hinduism has been that, true to its spirit of toleration and harmony, it never tried, like the aggressive Semitic religions, to establish itself by the sword or to exterminate hereties whether in India or abroad.

*
* *

The great impact of Western civilisation has again stirred up the dormant vitality of the Hindu race. The potentiality of the Sanatana Dharma of India has again been manifesting itself in various reform movements rising one after another since the days of Raja Rammohan Roy. This has enabled Hindu religion to hold its own successfully in this mighty conflict of ideals, and to set back the tide of cultural conquest that at first threatened

to overpower it. Hindu Society is adapting itself to the inevitable changes brought about by time. It is modifying its social laws and systems, manners and customs, forms and ceremonies in order to meet the intricate problems introduced by modern civilisation. Social iniquities, perpetrated by the higher classes in the name of religion, which forced many of its adherents to seek shelter under alien faiths, are being gradually removed. The high ideals and eternal principles underlying Hindu civilisation are being applied anew to the numerous social and religious problems of the land. Society is becoming alive more to the spirit of religion than to the forms which were about to stifle it altogether. Once again the ancient missionary spirit is in the air, and the ever hospitable doors of the Aryan religion are being opened to receive those who want to take shelter within its fold. A new life has been infused into the children of the Rishis, who are girding up their loins not only to defend themselves against the onslaughts of alien faiths and cultures, but also to fulfil the great spiritual mission which has ever been the proud privilege of India to carry on at home and abroad.

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No communities in India should look upon this new awakening of Hindu Society with any feeling of suspicion or jealousy. They should rather welcome it heartily, and rejoice that the weakness and passivity of the followers of Hinduism, which stood in the way of true inter-communal union, is yielding place to renewed strength and activity. For truly speaking, this revival is preparing the

way for a great national union which has ever been the dream of the greatest saints and patriots of this holy land. The first condition of this union is the recognition of the equal rights and privileges of all communities. A union which demands the surrender of the primary rights of any class or community for the sake of political expediency can never stand the test of time. We want the union of the strong. Sham union between the weak and the powerful is sure to end only in disruption and national disaster, if not in the most unwelcome absorption of the weaker element by the stronger. We want each community to realise its manhood and individuality, to stand boldly on the bed-rock of its own faith and culture, to assert its rights to profess and propagate by all moral and legitimate means the faith it sincerely believes to be most beneficial to itself and humanity. And then will naturally follow an abiding national union, based on mutual respect, on equality of rights and privileges, on the recognition of the great fact that however wide may be our differences as regards matters non-essential, our highest national and communal ideals are one and the same. And these we can never realise without the hearty help and co-operation of the various sister communities which form the limbs of our common Motherland, India.

THE VOICE OF THE UPANISHADS AND PURANAS.*

THE conception of the Gita as regards the hegemony of fearlessness in the hierarchy of virtues is in accordance with the hoary traditions of the Sanatana Dharma, which are embedded in the "Essence of the Vedas"—the Upanishads—out of which again, to reproduce the beautiful imagery of Sri Ramakrishna, the author of the Gita has extracted, as it were, the sugar leaving behind the sand with which their teachings are mixed. "अभयं वै जनकं प्राप्तोऽसि" (Thou hast reached fearlessness, O Janaka) says the Upanishad. Abhayam is here synonymous with Moksha. अभिः अभिः (Abhih, Abhih) is the clarion call of the Upanishads. It seems that it is this call of Abhayam and their bold assertions about the means of attaining it that have exercised the greatest charm on all men who possess strength. Another memorable saying of the Upanishads which struck root in the vigorous imagination of the Swami Vivekananda who was a man among men, was "नास्मात्मा बलहीनेन लब्धः" (The Spirit is not attainable by the deficient in strength). This perhaps explains the feeling of revulsion which the Upanishads awaken in the hearts of serenading philanderers. This also seems to explain why it was and still is the favourite study of the Kshatriyas who excelled in physical prowess and the Brahmins who revelled in intellectual prowess.

For an example of what an ideal **ब्रह्मजिज्ञासु** (an enquirer after Brahman) should be, one is referred to the little boy Nachiketa in the Kathopanishad, in speaking about whom the great Swamiji waxed eloquent beyond bounds. This little

* In my article on the "Condition of a Religious Life" (Prabuddha Bharata, June and July, 1922) I have tried to show that fearlessness is the supreme virtue according to the conception of the author of the Gita.

boy is like a lodestar to all seekers after truth. Swami Vivekananda has again and again exhorted us all to acquire नाचिकेतस्रद्धा (Nāchiketa Sradhdhā). It is difficult to find an English synonym for Sradhdhā. From the sense in which it appears to have been used by the Swamiji it appears to mean absolute faith in one's capacity to achieve the Summum Bonum of life and conquer all difficulties in the way. The grounding of this is absolute fearlessness. In an unguarded moment, when the mood of the father was nettled by the repeated expostulations of the boy regarding his insincere conduct, the father consigned him to Yama, the king of death. The father repents, but the precocious boy consoles him and remains firm in his determination to go to death's door in order to save him from the sin of falsehood. Fearlessly he renounces all thoughts of the comforts of life and invites the king of death, who, pleased with the greatness of his guest, offers him three boons. Nachiketa asks Yama to explain the secrets of the life hereafter. Yama, taken aback at this bold request, dissuades him from the attempt to know these, explains the difficulties of knowing them and holds out to the boy the greatest temptations which human imagination can conceive of. But the boy remains dauntless, beards the lion in his own den and wrests out from Yama his secrets. It will be evident from this story that the Upanishads intend that Abhayam should constitute the fundamental characteristic of an enquirer of Brahman.

Turning our attention next to the Puranas, what do we find in them? We find the same truth illustrated there in a more popular form. Abstract courage does not find favour with the proletariat. It always wants histrionic matter to excite its imagination. The cool, uneventful courage of a Vasishtha will be hardly appreciated by the popular mind unless it is set off victoriously against the spiteful but daring attempts of a Viswamitra to crush it. So, it appears, the characters in the Puranas have been depicted in colours which strike the imagination so captivantly that they have left indelible impression on the minds of almost all classes of

Hindus, who, notwithstanding the apparent impossibility of the phenomena described therein, hug them in their bosom as eternal verities—nay as things which are truer than the facts upon which a Caliban would batten. The reader of the Prabuddha Bharata must be aware of the verdict of the Swamiji that a nation without great mythologies cannot be great. The mythologies of India are perhaps unique in the world, in their delineation of superb but beautiful characters. Let us see what is their finding on the point at issue. As actual examples are more telling than quotations, I would take some typical examples from the Puranas to show that their ideas were concordant with the teachings of the Gita.

If one is asked to name the greatest known Bhaktas in the Satya-yuga (golden age), the first name which rises to the lips of almost every Hindu, is that of Prahlada, whose measureless influence on the spiritual culture of a Bhakta Hindu baffles all description. I would, therefore, not make the attempt. Now what is the regnant quality in Prahlada which has made his name a household word in every Hindu hearth? Is it not, in addition to his transcendently loving nature which blessed the hand that smote him, his absolute fearlessness which was the spontaneous outgrowth of an implicit faith in Vishnu—a fearlessness, free from all ostentation and all consciousness, a fearlessness which is the envy and delight of all men and women with the least touch of humanity in them? Is it not his absolute fearlessness again that made him gladly court death and disaster, regardless of all consequences, which maddened his implacable father (a father again whose illimitable courage and implacable feeling of revenge made him a sworn enemy of Vishnu, the Mightiest of the mighties) and eventually brought about his downfall which could not be accomplished by the mighty combination of the hosts of heaven?

Turning our attention next to the Treta-yuga, the same thing meets our eyes. The very fact that the more popular name of Hanuman is Mahavira (great hero) shows that fearlessness was the distinguishing feature of this **रघुपतिवन्द्य**

(the great courier of Raghupati or Ramachandra), who, judging by the number of images of Hanuman reared around and in almost all famous temples in India, seems to have eclipsed even his master in popularity.

Descending next to the Dwapara-yuga (brass age), we find that barring Krishna who is regarded as an incarnation of the All-perfect Bhagavan, there are really two heroes of the Mahabharata, viz. Bhishma (the Terrible) and Arjuna. In describing the outstanding greatness and qualities of this pair, the pen of the author of the Mahabharata seems invariably to have been dipped into the fountain of Saraswati and never seems to have known fatigue or ennui.

The word भीष्मप्रतिज्ञा (Bhishma's vow) has been, to quote Emerson, "wrought into the verbs of our language," to mean a vow which is irrevocable. It was one of his vows that he would never retire from the battle and that when pitted against Parashurama in the famous battle between the master and the disciple, which was very evenly contested for twenty-one days, the former had to retire in favour of the latter on the advice of the elders, because of the inflexibility of Bhishma's vow. Sri Krishna himself is reported to have broken his own vow in order to fulfil the vow of Bhishma who was one of his greatest Bhaktas. Indeed, he is the solitary figure in the Mahabharata upon whom even Sri Krishna himself seems to have looked with profound reverence. It is the Himalayan grandeur of his unique all-round fearlessness again which compels even the proudest to bow down in awful admiration at his feet.

As regards Arjuna, it is well-known that out of his ten names which were अन्वर्थ i. e. full of meaning, one name was Vijaya, i. e. conqueror. This name was given to him because he would never return from battle without beating his opponent. How much love Sri Bhagavan bore to him will be apparent from the three facts that He is sometimes called and worshipped as अर्जुन सागर्थ (Arjuna's Charioteer), that it was with Arjuna that He deposited the deathless treasures of the Gita, and that on the eve of the memorable battle with

Jayadratha, Krishna asked his charioteer Daruka to keep ready his own chariot so that in case of emergency he would fight himself, because there was no one else in the world who was dearer to him than Arjuna. Thus everywhere we observe that fearlessness is the fundamental characteristic of one who is capable of realising the Atman.

SURENDRA NATH CHAKRAVARTY, M. A.



COMPETITION OR CONSECRATION ?

IT is said that an external attack is like the bruise on the elbow and that an internal strife is like an ulcer in the liver. A nation though dealt repeated blows by an outside enemy can still stand erect and hold its own if the strength and virility of its component parts do not give way under the influence of internecine jealousy and animosity. But as soon as the canker of internal disruption eats into its vitals, the whole national edifice totters on its base and the slightest blow from outside causes its utter ruination. The history of great empires, ancient and mediæval, bears ample testimony to the truth of this statement. Again, a nation in order to assert itself and present a bold front to the various disruptive forces must, first of all, organise the various heterogeneous elements into a homogeneous whole, and fuse the apparently irreconcilable elements in the crucible of national consciousness by the melting heat of patriotism or any other noble stimulus which awakens the spirit of national solidarity among the various units of a country. Consciousness of common weal and woe, idea of a common distant aim and final evolution to a common goal supply, as it were, the plinth, pedestal and pillar of the edifice of national life. And if any of these supporting elements be found wanting, the structure becomes rickety.

An intelligent observer of the present revivalistic movement in India is sorely grieved at heart to find the absence

of some of the very important planks that can alone make the platform of our national life strong and permanent. Though the consciousness of common weal and woe has for the time being brought about a semblance of unity and solidarity among the various units of this vast sub-continent, yet the absence of the idea of a common aim and the final evolution to a common destiny is responsible for the jarring notes that have been marring the beautiful symphony of our national struggle. There reigns yet a spirit of doubt and mistrust among the different classes about the more distant aim of this struggle of national emancipation and the final goal of the Indian culture which would be resuscitated to its pristine glory after the triumphant emergence of the Indian nation from the poignant travail of its present confusion and uncertainty. Whatever may be the distant ideal of the national struggle, there cannot be any two opinions regarding the final evolution of Indian civilisation. A correct appraisal of this ideal and its joyous acceptance by the various units will, at once, dispel the mist of present suspicion that has put not a few stumbling-blocks in the path of our steady progress, and silence, for ever, the murmurs and groanings of the different parties that are maintaining bellicose attitudes towards one another not knowing how much their sullen temperament is setting back the hands of the clock of progress and hampering the fruition of the ideal which they hold dearer than their lives.

Every movement of Aryan India, even the most outward and superficial, is attuned to a higher goal. Her culture and civilisation point out the path to set aside the ephemeral glamour of outward happiness, and show the means to attain and enjoy the sublimity of the internal felicity. Hence India never believes in the addition of possessions but in the realisation of ideals. India never aspires to grow enormous in order to die ultimately under the incubus of her own enormity. On the other hand the one tenor of her culture shows the way to realise the vanity of all these earthly tinsels and gewgaws and appraise the worthlessness of these trifles and baubles.

The aim of her national consciousness is to show the way of final emergence from the clutches of ignorance and the ultimate realisation of the Eternal Verity of Existence. The policy of administration and state-craft as given in her codes of politics, the ideal of her heroism and chivalry, the underlying goal of her national defence and solidarity, the inner meaning of the organisation of her wealth and labour, all are attuned to this one highest aim of human evolution. The different outlooks of her life are a system of concentric circles into which the spiritual instinct of the nation should expand like the rings of ripples raised by a pebble dropped into a pond. The large circle includes the smaller, and there is no opposition between the two as each only represents a stage in the development. India accepts the limitation of social life in order to embrace ultimately what is beyond society. India recognises the bondage of organisation, in order to realise, in the end, the sweetness of Liberty and Freedom. And she acknowledges the utility of the fetters of a complex life in order to enjoy the untrammelled beatitude of the Beyond.

The correct appraisal of this final evolution of Indian national culture cannot but strike a death-blow to the miasmatic growth of certain unhealthy ideas that are hampering the harmonious progress of this movement of national emancipation and help the development of lasting unity, based on the correct understanding of a common aim, among the diverse units. Unity based upon expediency is Maya and is like a mirage in a desert which vanishes away in the twinkling of an eye. But unity based upon mutual understanding is a strong chain to hold permanently and coalesce together the rebellious elements. Why does one to-day witness such jealousy and animosity among different classes of people? Why so much gnashing of teeth and burning of heart? Why such unnatural spying and squint look of distrust upon one another's work? It is because the idea still holds ground that the victorious element will trample on foot the defeated. The triumphant party will imperil the existence of the weak. This preposterous ideal was unknown among our forefathers of

blessed memory. On the other hand the catholicity and considerateness of the strong for the welfare of the helpless and the poor were the glowing monument of the ancient Indian nation-builders who knowing too well that a chain is as weak as its weakest link tried their utmost to ensure the *pari passu* growth of the different units. Moreover the acquisition of power or position was never thought of as a means for the furtherance of one's self-enjoyment. The life of a Brahmin was always associated with poverty and simplicity. Birth in a Kshatriya family and its association with royal position were always considered as a stepping-stone to the attainment of the next higher life of a Brahmin. The acquisition of power meant an addition of responsibility which awakened in the soul a spirit of humility and a desire to forego all personal considerations in order to make others happy. Hence *co-operation* was their watchword and not *competition*. Strangulation and elbowing out were never considered as effective weapons in the struggle for existence.

But one is afraid to think that Indians have, for the present, forgotten this noble ideal and are therefore assailed on all sides by a spirit of envy, malice, pique, mistrust and jealousy. A confusion of ideas and ideals has blurred their vision, and their progress is not marked by a clock-like regularity. And what is more unfortunate, it is responsible for animating the general workers in the cause of the country with a spirit that is not at all healthy for the realisation of the final destiny of the nation. The spirit of the combatants determines the noble or ignoble end of a struggle. The ideal of the workers will alone determine the possibility or impossibility of the realisation of the final goal.

Competition, co-operation and consecration are the three manifestations of national consciousness during its progress from the animal state to the attainment of its final consummation. During the first and earliest state the different members of society live like animals. Eager to satisfy the immediate physical needs, and unconscious of the distant happiness that can accrue from a corporate life, they make the

spirit of competition the spring of their activities and the fulcrum on which rests the lever of their mental impulses. Suspicious of one another's action and motive, they live in a state of constant vigilance apprehending danger from the slightest movement of their neighbours. Their peculiar herd psychology impels each member of the pack to look after its own interest. But gradually a feeling of common weal and woe, consciousness of a common danger or prospect of common happiness binds these different units into a homogeneous whole and they find co-operation to be a better means to ensure happiness than the vile spirit of competition. Because the co-operation among the different units of a nation gives them better facility to stand against the invasion of a strong enemy. It further enables the members to organise themselves in a manner which can yield the greatest good to the greatest number of society. In this state of society there reigns a spirit of friendliness, amity and fellow-feeling among the different groups which, all the same, gyrate round the centre of one's individual safety and peace. This co-operation based on expediency gives way when the members find their self-interest to be in peril and they have recourse to the weapon of competition and thus again revert to the animal state. So co-operation among different units is not the last word of the social or national evolution. Because there still lies the seed of disruption which may, at any moment, give a death-blow to the corporate life of the nation or society. The last stage of social evolution is characterised by the spirit of consecration among its different members. In that state the unit discovers that self-consecration and not self-assertion helps to attain permanent happiness both for the individual and collective life of society. The real source of felicity lies in self-immolation and not in self-aggression. It learns to look upon society as a composite whole with the different units as its different limbs, where the slightest wound in any part cannot but react on the whole. A bruise on the toe cannot but affect the brain. Conscious of this one life-impulse pulsating through different limbs and one blood-current

coursing through different arteries and veins, the members of the society do not try to bestow unnatural affection on one unit at the cost of the rest, and consecrate their lives to ensure the harmonious development of the whole. This spirit of consecration and self-immolation helps man to divest himself of the impulses of his ego and ultimately enables him to transcend society and reach what lies beyond. Competition is the earliest state of social and national life, and consecration is its last fulfilment. The spirit of consecration alone can usher in the kingdom of heaven on earth and enable the individual member to attain the highest perfection of his existence.

The birth-throes of all nations are characterised by these evolutionary stages. The more a nation can fall back upon the last and the noblest means to fulfil its ultimate aim, the more it brings happiness to its individual and collective life. In the present revivalistic movement of the country different groups of workers are actuated by these three different motives. There is a small group of men and women in the country who believe in the great efficacy of consecration to take the nation to its final goal. Indifferent to the instinct of competition which may bring about some amount of individual happiness, extremely fleeting and evanescent in character, unmindful of the nobler spirit of co-operation which may enable the nation to achieve some distant goal, such as political ascendancy or material prosperity, equally impermanent unless inspired by a higher idealism, these people believe in silent martyrdom and moth-like death day by day which alone can bring about lasting happiness of a nation, and vindicate its proud position in the world. With equal eagerness a greater number of people are trying to infuse into the different jarring groups the spirit of co-operation, holding before these the vision of a luminous goal in the shape of political freedom or material prospect. The attempt of this class of people is also laudable, because the fruition of the distant goal they have set in view, can alone enable the nation as a whole to attain the next and the highest state of the evolution. One cannot

but remember with regret the base spirit of competition that still reigns supreme over the herd-psychology of a great number of people in this country. These people—and their number is legion—are actuated by the instinct of animosity, anger, avarice and mutual jealousy. Though pretending to be workers, and soldiers of a great divine movement they behave more or less like primitive men. They still hug to their breast the goal of self-enjoyment as the summum bonum of life, being apathetic to the common danger that is threatening to engulf the entire nation in the yawning chasm. Not to speak of the highest ideal of consecration they cannot even visualise in their mind the prospect of prosperity that can be achieved by a healthy co-operation among the different groups. These people are the greatest enemy of the country whose action makes an ulcer in the liver of the national life.

To-day at this psychological moment of India's struggle every worker of the country's cause should feel on his shoulders the burden of a great responsibility. He can make or unmake the destiny of India. He can usher in the glorious dawn lit with wisdom and illumination or can throw the country back to the darkness of confusion. Every worker should remember that satisfaction of personal cravings is never the ideal bequeathed to us by our wise ancestors. Nor the attainment of material progress is the last word of the Indian national evolution. Competition can never be the weapon with which this national struggle is to be fought and the final victory achieved. Co-operation has only an empirical value in this struggle of national emancipation. Consecration is the surest and the most unerring means to ensure Divine Life both for the individual member and the nation as a whole, to attain which this great country is at present passing through the travail of a new birth. For the goal of India is, for ever, spirituality.

A SILENT OBSERVER.



SWAMI TURIYANANDA AS MY GUEST.

SWAMI Turiyananda succeeded Swami Vivekananda in the pioneer work of the Vedanta in California. The popular lectures and class work of Swami Vivekananda paved the way for his more personal and intensive instruction. His life was too intense, too concentrated, to be understood by the average person without the preceding outline of Vedantic thought and atmosphere so masterfully presented by the great Swamiji. The key-note of Swami Turiyananda's work was meditation on God in whatever form the student could conceive God. All else was froth of words.

For seven weeks he held two week-end classes at my home in East Oakland—Friday night and Saturday morning. He stayed with us all these Friday nights. By this contact my family and myself became intimately acquainted with him, and a bond of love developed between him and us creating an atmosphere peculiarly its own, which is vital and tangible to this day. It is an atmosphere which only a tremendous personality could have established.

Memories of those days crowd in upon me; not so much the recollection of specific events, as of a sort of radiance that detaches one from the world even now as it did then. He would walk from one end of the house to the other chanting "Hari Om, Hari Om, Hari Om," prolonging the "m" sound at the end of the series till it gradually died away. One locality in the house is particularly associated with him and his chanting. It is the south window in the dining room. Each morning, about half an hour before breakfast, he would sit by this window and chant in Sanskrit chapter after chapter of the Gita, his deep, rich voice vibrating through the house, setting up a rhythm to which each member of the household would pleasurably respond. He would sit very erect in a chair, his head held high and slightly to one side, and with eyes half closed looking out of the window into the south.

His body would sway gently in time to the chanting. At such times the children would usually sit at his feet looking up at him in childish wonderment and admiration, his loving, magnetic personality taking complete possession of them. Occasionally he would glance down at them smilingly, and reaching down, pat them gently on their heads without a break in his chanting. Sometimes he would chant till breakfast was quite ready; at other times he would get up and walk into the kitchen, and stand about watching Mrs. R. as she prepared breakfast. He liked to watch the cooking, and would go into details about the way food was prepared in India. The kitchen was his favourite place while meals were being prepared. He would walk about chanting, or talking, or, perchance, sampling this or that dish in boyish playfulness. When we were seated at the table, he would chant some Sanskrit Sloka and translate it. The meal was made lively by his jokes and stories. He was, in fact, a member of the family.

I used to take long walks with him before the evening classes, and between breakfast and the morning class on the following morning. We covered quite a portion of East Oakland in those walks from time to time. They were unusual walks, and never to be forgotten. In truth, they were little journeys into the Parivrajaka life. The ground upon which we walked became, by a mystical process, the holy land of spiritual pilgrimage. As the Swami talked, imagination sprang into life, picturing a different world from the one into which we began our walks. In the distance where the haze was canvas to thought-creations, white, gleaming spires of temples seemed to beckon. By the same alchemy, orange-robed Sannyasins were conversing in yonder grove of trees; and from flower gardens of infinite hues could be seen the intermittent flash of Gerua. So when we walked in the cool, fresh light of the mornings, or the subdued light of golden sunsets, I imagined myself walking in the shadow of the Himalayas, in sight of temple-domed cities, and into Ashramas that lured one to thought and breathed of meditation. I was not

able to spend any time with the Swami at our own Shanti Ashrama in the San Antonio Valley, but this association made up for it in a very definite way. To be with him in easy and familiar intercourse was in itself an ideal Ashrama experience.

The Ashrama atmosphere was with us also in the classes. After informal chats with the students, some twenty or thirty in number, the Swami would seat himself in a large arm-chair as the signal that he was ready. Sometimes, however, he would remain in his room till the students were seated and waiting. Then he would enter the room chanting in a subdued, meditative manner and seat himself in his customary place, and remain chanting till he felt like opening the class. He always began and closed by chanting. He usually chanted *Om* in improvised airs, which we gradually learned. Sometimes *Om* would be combined with *Hari*, or with *Tat Sat*. Beside him on a wicker table lay his large volume of the Gita in Sanskrit, which, however, he never opened during the classes.

Before leaving, the students would gather about the Swami to ply him with questions and to come into closer personal touch with him. After they had gone, the family and any guests who might be here,—there were generally one or two—would sit listening to his stories of which he had a wonderful and various store. During these talks he was at his best.

It was then that he talked about Mother, talked about Her as it is possible only to one who knows Her positively and intimately. He tried to lead away from the mere intellectual satisfaction of philosophic probing. He said over and over again, "No matter about philosophy, or even the Gita. The thing to do is to *know Mother*. That is the whole of religion. Nothing else counts." Then again "Take all your troubles to Mother. She will right all wrongs."

"How will She right all wrongs, Swami?", asked someone.

"By drawing you close to Her. When you know Mother, nothing else matters."

" Will Mother really enter into the details of one's life ? " another asked.

" Certainly—why not ? "

" How ? "

" By giving understanding. When you give yourself to Her, you will see everything in a new light. You will know that this life doesn't matter."

The Swami saw the spiritual limitations and possibilities of his students. He knew their needs, and helped them to solve their practical problems by answering questions, giving advice, and prescribing practices. He gave fresh impetus, and opened up greater horizons by being an example of his teachings.

F. S. RHODEHAMEL.

SRI KRISHNA AND UDDHAVA.

(Continued from page 192.)

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् ।

प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥१४॥

मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।

याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥१५॥

14-15. Therefore, O Uddhava, giving up injunctions and prohibitions, the paths of enjoyment¹ and renunciation, things learnt and yet to be learnt,² do thou whole-heartedly take refuge in Me alone, the Self of all beings, and be fearless through Me.

[¹ *Enjoyment*—i. e. family life.

² *Learnt &c.*—about personal well-being.]

उद्धव उवाच ।

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर ।

न निवर्तत आत्मसो येन भ्राम्यति मे मनः ॥१६॥

16. Uddhava said, "O Lord of the Masters of Yoga, though I am listening to Thy words, the doubts that are in my mind are not dispelled, and hence my mind is wandering."

श्रीभगवानुवाच ।

स एष जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ।
मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्ण्य इति स्थविष्ठः ॥

The Lord said :

17. This¹ Paramâtman which manifests Itself in the centres² of the spinal column, has entered the Mulâdhâra³ centre with the Prana⁴ coupled with the subtlest form⁵ of sound,⁶ and passing through less subtle forms perceptible to the mind only, is (ultimately) manifest in the grossest form as syllable,⁶ pitch and letter-sound.

[Slokas 17—24 furnish the Lord's answer. The idea is this: It is the Lord who through His Mâyâ appears as this universe; the Jivas identify themselves with it through nescience without beginning, and imagine themselves as agents and enjoyers etc. Hence they come under the injunctions and prohibitions of the Shastras, and must work then, for the purification of their minds. When the mind has become pure, they should give up work and practise devotion for the Lord with steady faith, until they are blessed with Realisation, which is the goal.]

In Slokas 17—21 is first of all set forth how from the Lord the universe has sprung up through the organs of speech and so on, causing the transmigration of the Jivas.

¹ *This*—with which we are ever identified, though we may not be aware of the fact.

² *Centres &c.*—In the Yogis' parlance, the six 'lotuses' that are distributed along the Sushumnâ canal.

³ *Mulâdhâra*—corresponding probably to the lowest or sacral plexus.

⁴ *Prâna*—the source of all energy microcosmic as well as macrocosmic.

⁵ *Subtlest form &c.*—viz. *Parâ* or superfine, also called *Nâda*. The intermediate and slightly more developed stages of sound are called *Pasyanti* and *Madhyamâ*, which have their respective seats in the *Manipura* and *Anâhata* centres, i. e. those about the region of the navel and the heart, and the last is *Vaikhari* or articulate speech. These three forms of sound are related respectively to *Prâna*, *Manas* and *Buddhi*.

⁶ *Syllable &c.*: Syllable—as short or long etc.; pitch—as high or low etc.; letter-sound—as ‘ka,’ ‘kha’ etc.]

यथाऽनलः स्नेऽनिलबन्धुरूपमा बलेन दारुण्यधिमश्यमानः ।
अणुः प्रजातो हविषा समिध्यते तथैव मे व्यक्तिरियं हि याणी॥

18. As fire exists in the pores of wood as (latent) heat,¹ which through vigorous friction aided by wind manifests itself in the wood (first) as a spark, then as tangible fire, and is (finally) set ablaze by ghee, similarly is speech My manifestation.

[¹ *Heat &c.*—The heat typifies the *Parâ*, the spark the *Pasyanti*, the tangible fire the *Madhyamâ*, and the blazing fire the *Vaikhari* form of sound.]

एवं गदिः कर्मगतिर्विसर्गो घ्राणो रसो रक् स्पर्शः श्रुतिश्च ।
संकल्पविज्ञानमयामिमानः सुप्तं रजः सत्त्वतमो विकारः ॥१६॥

19. And so also are articulation,¹ action, motion and expulsion; smelling, tasting, seeing, touching and hearing; cogitating, knowledge, identification and the *Sutra*,² as also the modifications³ of *Sattva*, *Rajas* and *Tamas*.

[¹ *Articulation &c.*—The first four (the last covering two) are the functions of the five organs of action; the next five, of the five organs of perception; cogitation, of the *Manas*; knowledge, of the *Buddhi* and *Chitta*; and identification, of the *Ahamkâra*.

² *Sutra*—Cosmic Energy or Intelligence, which is an effect of the Pradhāna. See note 2 on Sloka 19. Ch. IV.

³ *Modifications &c.*—comprising the ādhidaivika, ādhyātmika, and ādhibhautika divisions, i. e. those pertaining to the gods, the body and other animals, respectively.

All the foregoing are manifestations of the Lord.]

मयं हि जीवस्त्रिवृद्धज्योनिरव्यक्त एको वयसा स ब्राह्मः ।
विस्त्रिष्टशक्तिर्बहुधेव भाति बीजानि योनिं प्रतिपद्यद्वत् ॥

20. This Isvara,¹ one and undifferentiated (at first), has His powers² differentiated by time, and appears to be of diverse forms—like seeds³ reaching (proper) fields,—for He is the Primeval One, the substratum of Māyā—the component of the three Gunas—and the cause of the cosmic lotus.⁴

[The universe being an emanation of the Lord is not different from Him—this is the idea.

¹ *Isvara*: 'Jiva' in the text means 'That which causes everything to live,' the life-principle, hence God.

² *Powers*—such as the organs of speech etc.

³ *Seeds &c.*—Just as a tiny seed develops into a big tree with so many subdivisions.

⁴ *Cosmic lotus*—the universe conceived of as a lotus.]

यस्मिन्निदं प्रोतमशेषमोतं पटो यथा तन्तुवितानसंखः ।

य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥२१॥

21. On whom, as Its warp and woof, this entire universe rests, as a cloth on the network of threads. And this tree of Samsāra¹ is ancient,² activity³ is its nature, and it produces flowers⁴ and fruits.

[¹ *Samsāra*: The word means both universe and transmigration. Hence there is a natural transition to the second meaning. The metaphor of the tree in this connection is quite familiar in the scriptures.

² *Ancient*—for nobody knows its beginning.

³ *Activity &c.*—It is ever moving forward.

⁴ *Flowers &c* : Experience and emancipation, or work and its result.]

द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
दशैकपाखो द्विसुपर्णानिडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥

22. It has got two seeds,¹ a hundred roots, three trunks, five main branches and eleven minor branches ; it exudes five saps; it has got two birds' nests on it, three layers of bark, and two fruits, and reaches² up to the sun.

[¹ *Seeds &c* : The seeds are virtue and vice. The roots are the innumerable desires. The trunks are Sattva, Rajas and Tamas. The main branches are the five elements, viz., earth, water etc., and the minor branches are the ten organs and Manas. The saps are the five sense-objects, viz., touch, taste etc. The birds are the Jiva and Paramâtman. The bark refers to the nervous, bilious and lymphatic temperaments. The fruits are happiness and misery.

² *Reaches...sun*—and no further, since one who goes beyond the solar sphere is no more subject to transmigration.]

अदन्ति चैकं फलमस्य गृध्रा ग्रामेचरा एकमरण्यवासाः ।
हंसा य एकं बहुरूपमिज्यैर्मायामयं वेद स वेद वेदम् ॥२३॥

23. Vultures¹ frequenting villages² eat one³ of the fruits, while swans⁴ living in forests eat the other. He who with the help of his Gurus knows the One Lord—whose attribute is Mâyâ—assuming diverse forms, understands the Vedas.

[¹ *Vultures etc.*—'Gridhra' literally means 'greedy.' Hence the epithet refers to the householders.

² *Villages* : 'Grâma' also means the senses, which is the suggested meaning.

³ *One etc.*—viz. misery. The enjoyment of heaven etc. is also no better.

⁴ *Swans etc.*—refers to the Sannyasins, who enjoy bliss.]

एवं गुरुपासनैकभक्त्या विद्याकुठारेण शितेन धीरः ।
विहृद्य जीवाशयमप्रमत्तः संपद्य चात्मानमथ त्यजास्त्रम् ॥

24. Thus, being steady and watchful, with the axe of knowledge sharpened by the service of the Guru with one-pointed devotion, cut asunder this tree¹ of Samsâra rooted in the soul, and then, being identified with thy Self, lay down² thy weapon.

[1 *Tree....soul*: 'Jivâsaya' means the 'subtle body'—the storehouse of all our experiences—which being the cause of transmigration is here identified with the 'tree of Samsâra.'

² *Lay down etc.*—i. e. cease from the struggle for Realisation.]

REVIEWS AND NOTICES.

Christ and Labour.—By C. F. Andrews. Published by Ganesh & Co., Madras. Pp. 146.

In this valuable little book the author considers the relation of the religion of Christ to the labour problems of the past, and then, by quoting acknowledged facts and figures, he infers what is likely to be its distinctive contribution to the labour problem in India of the future. He has demonstrated beyond the shade of a doubt how the religion of Jesus, as also the apostles and saints of Christendom stood for equality and brotherhood, although the modern Christian nations have indulged in unrestricted exploitation of the non-European races of the earth. Says Mr. Andrews:—"Those who do not belong to the European race are being continually made to subserve the economic interests of Europe. They have been forced again and again into economic subjection, having been made into the hewers of wood and drawers of water of the wealthier European races."

Mr. Andrews boldly exposes the horrors of economic imperialism—how whole civilisations were blotted out, how populations of peaceful labourers and tillers of the soil were

often most heartlessly impoverished, how millions of lives were destroyed in order to satisfy man's insatiable greed for wealth and territory. But a serious moral conscience is awakening in Europe, and she is now struggling with her own soul. Asia and Africa can help her to overcome the evil. "Asia and Africa," says Mr. Andrews, "can only help Europe to a better mind by becoming strong themselves; by refusing all patronising help; by ceasing weakly to submit to insults, while disdaining to return them."

The author highly deplores the growth of industrialism in India and the consequent break down of the domestic morality of the agricultural people. The root cause of this evil can be removed by man's spiritual regeneration. Very truly does Mr. Andrews conclude—"Selfishness and greed, lust and passion, together with that love of money which, the apostle has told us, is 'a root of all evil'—these are still the oppressors. It is against these, in every shape and form, new as well as old, that the battle has to be waged. The final victory is won when the inner heart is converted, and not before."

Light on Life.—By Baba Bharati. Published by G. A. Natesan & Co., Madras. Pp. 135. Price Re. 1.

This second and enlarged edition of "Light on Life" contains, besides six valuable discourses on spiritual topics, the Swami's autobiography narrating his early life and struggles. The author presents here the gospel of love and freedom in a fascinating style, and teaches "Hinduism by the halo of its own brilliancy."

True Love.—By S. M. Michael. Published by the author from Ramnad. S. I. R.

A collection of twenty sonnets, enlivened by delicate poetic touches, dedicated to love. Whether the love is true or false it is for the reader to judge.

Daily Meditations.—Compiled by E. G. Cooper. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 103.

Quotations from the works of Mrs. Annie Besant, arranged under twelve sections. Each section is meant for a month, and each quotation for a day of the year.

Swarajya Annual Supplement. December, 1922. Published by the Swarajya Office, Madras.

This Special Congress number contains many short but interesting articles, stories and poems from the pen of well-known writers, Indian and Western. It treats of the Ideals of Swaraj and National Education and various other topics vitally connected with India's struggle for freedom. The number under review is profusely illustrated.

Arpana.—By M. Shriramamurty, Maharaja's College, Vizianagaram. Pp. 46.

A collection of short prayers and meditations which by their sincerity and earnestness touch the soul and remind us of the highest goal of human existence. The devotee says to his God—"Our utmost wisdom can only be in submission to Thy infinite might. Our greatest peace can only be in unquestioning reliance on Thy grace." The booklet is dedicated to Sri Ramakrishna Paramahansa.

NINETEENTH ANNUAL REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

December, 1922 marked the close of another year of humble yet useful service by the workers of the Mayavan Charitable Dispensary, and we have the pleasure to submit its brief nineteenth yearly report. It will be seen that the number of patients treated during the year was slightly in excess of that of the previous year (2200 in 1921 and 2311 in 1922). The total receipts of the year, however, were even less than the all too insufficient sum of Rs. 2341-0 of the year before, while the total expenditure exceeded that of the preceding year by Rs. 71-7-3.

Besides the allopathic department, the homoeopathic department also treated over a hundred patients and a good many were also visited in their own houses. The Seva was of course irrespective of caste or creed. The following tables will give an idea of the humble work done:—

(a) Outdoor Hospital Relief.

Altogether 2720 cases were treated from the outdoor dispensary, of which 2615 were new cases and 105 repetitions of the same.

(b) Indoor Hospital Relief.

The number of indoor patients admitted into the hospital was 25, of whom 20 were cured, 3 were relieved and 2 left treatment.

(c) Statement of Diseases treated from January to December, 1922.

Names of diseases			Outdoor	Indoor	Total
Cholera	...	...	3		3
Dysentery	...	...	74	1	75
Leprosy	...	...	3		3
Malaria	...	...	635	15	650
Pyrexia of uncertain origin	...	...	33		33
Rheumatic fever & Rheumatism			175		175
All other infective diseases	...	...	200		200
Anæmia	...	...	5		5
Diabetes	...	...	2		2
All other general diseases			106		106
Diseases of the nervous system			42		42
" Eye	...	...	150		150
" Ear	...	...	80		80
" Nose	...	...	3		3
Pneumonia	...	...	2		2
Tubercle of the Lungs	...	...	4	1	5
Other tubercular diseases	...	...	15		15
Other diseases of the Respiratory system	...	...	40		40
Dyspepsia	...	...	157	2	159
Diarrhœa	...	...	60		60
All other diseases of the liver	...	...	50	2	52
" Digestive system	...	...	285	1	286
Diseases of the Urinary system	...	...	18		18
Male diseases	...	...	67		67
Ulcers	...	...	77		77
Diseases of the Skin	...	...	210		210
Other local diseases	...	...	100		100
Operations	...	...	19	3	22
Total			2615	25	2640

(d) Statement of the Religion and Sex of the Patients.

Hindus	2506	Men	2072	} Outdoor
Mahomedans	94	Women	418	
Christians	15	Children	125	
	2615		2615	
Hindus	...	Men	24	} Indoor
	25	Women	1	

**(e) Statement of Receipts and Disbursements
during 1922.**

Receipts	Rs. as. p.	Disbursements	Rs. as p.
Last year's balance	362 7 10	Doctor's maintenance	180 0 0
By subscriptions		Do. travelling	30 8 0
and donations	229 3 0	Allopathic medicines	141 13 0
By sale of pamphlets etc.	1 4 0	Homœopathic "	7 6 0
Sundry receipts	3 10 0	Ry. freight and coolie	
		hire for medicines	15 14 0
	<hr/>	Sawing and carrying	
	596 8 10	exp. for timber	118 0 0
			<hr/>
			493 9 0
		Balance in hand	102 15 10
			<hr/>

Though the balance at the end of the year was Rs. 103 nearly, the heavy expenses since incurred for the purchase of medicines and materials (timber, corrugated iron sheets etc.) for the much needed repairs of the roof have not only exhausted this small balance, but entailed a debt of several hundred rupees already. The roof must be overhauled this year, for which as well as for the general upkeep of the dispensary we immediately need the modest sum of Rs. 2000 for the present. The dispensary has been serving the diseased Narayanas of this part of the Himalayas for so many years and it will reflect discredit on the proverbial generosity of India if even this humble Seva work is allowed to perish for want of funds. In the name of suffering humanity we earnestly appeal to all friends of the poor and needy to replenish our funds as early as possible. The least bit of sacrifice on the part of each sympathising heart will mean much to hundreds of suffering men and women. Contributions, however small, will be gratefully accepted and acknowledged in the Prabuddha Bharata by the undersigned.

MADHAVANANDA.

President, Advaita Ashrama,

Mayavati, Dt. Almora.



NEWS AND NOTES.

Rural Reconstruction

India is primarily a country of villages, and the rural people form about ninety per cent. of the entire population. Village reconstruction is, therefore, the most vital problem in India. The old village community is fast breaking down by coming in contact with Western industrialism which has already established itself to a great extent in Indian cities and towns. Is it possible now to revive the old village system, modifying it to suit the modern conditions? This is the question which arises in the minds of all who have the welfare of the country at heart.

The Modern Review for May publishes a valuable lecture on Rural Reconstruction by Mr. L. K. Elmhirst, Director of the Department of Agriculture at the Viswabharati University at Belur. After months of silent and patient work among the villages, Mr. Elmhirst has come to the conclusion that rural reconstruction is not an impossible task as it is generally supposed to be. The remnants of the old system still survive in most villages. And by proper education and training the villager can rebuild the community life and save himself from the disasters that threaten his very existence at present. Observes Mr. Elmhirst:—"Without the expenditure of large sums of money, without blood-thirsty revolution or wholesale political upheaval, we have begun to feel that the villager can stand once more on his own feet, and by the use of the resources which are to-day within his reach, he can free himself from the bondage into which he has fallen."

The country now stands in great need of bands of workers, fired with the spirit of self-sacrifice and service, who are willing to devote themselves to rural education. Thus alone can the villager be taught to solve in his own way the problems peculiar to village life in India.

Religion and Philosophy in Hinduism

In Hinduism religion and philosophy are inseparable. Religion is applied philosophy, and philosophy is the rationale of religion. We, therefore, find that every form of worship, whether crude or refined, has a philosophical grounding. And each is regarded as a means leading the devotee step by step to the realisation of the One Spirit, which is worshipped in forms differing widely from one another.

Dr. Ananda Coomaraswamy, in collaboration with his wife

Mrs. Stella Bloch, discusses the basic concepts and practices of medieval and modern Hinduism in the March issue of the American magazine, *Asia*. He observes that medieval and modern Hinduism is essentially a multitiered primitive theism based on the one hand on the crudest form of beliefs, and on the other on sublime and profound philosophy. He interprets in a most luminous way the spirit of worship when he says: "Philosophy and religion are not divided, worship is recognised to be a necessary and inevitable, therefore convenient and proper, qualification of ultimate truth as apprehended by finite consciousness. The worshipper knows well that the god whom he worships is not outside himself; and yet in spite of himself he must passionately love some concept of god, even while...he prays for forgiveness, for the the threefold error of having ventured to visualize in contemplation the form of One who is formless, of having by hymns and psalms praised One who is beyond all speech, and of seeming to limit His presence by visiting sacred shrines." Thus the realisation of the One is the fulfilment of all forms of worship. And this the true worshipper is expected never to lose sight of during the course of his spiritual disciplines and practices.

Indigenous Systems of Medicine

The Committee appointed by the Government of Madras to enquire into the indigenous systems of medicine has submitted its report after an exhaustive enquiry, in the course of which it collected opinions and materials from different parts of India. It finds that the Indian systems are perfectly logical and scientific. And they are self-sufficient, efficient and economical in the medical line, though at present they are not self-sufficient in the surgical line. In spite of the State's support, the Western system of medicine does not reach more than a small percentage of the entire population, the vast majority of our people resorting to the Indian systems for medical relief. It is by setting aside the present prejudice against the indigenous systems of medicine, and by extending its hearty support to them that the State can hope to bring medical relief within the easy reach of all people—especially of those in the rural areas. It is, therefore, incumbent upon the State, the Committee observes very rightly, to explore to the full the possibilities of the Indian systems of medicine with a view to make them fully self-sufficient and efficient in both the medical and surgical branches. The Committee suggests that the registration of all medical practitioners is necessary so as to discourage the dishonest practice of any particular system, whatever it may be. It further adds very truly that "in the best interests of Science as well as of suffering humanity, it is highly desirable that the followers of

Indian medicine should study the scientific methods of the West and adopt into their system whatever is useful in Western medicine, and *vice versa*."

In the present times a superstitious veneration for the Western system of medicine has so much possessed certain sections of our countrymen that they now almost always prefer the allopathic medicines, which are more expensive and sometimes unsuitable to Indian constitution, to the indigenous ones. And this notwithstanding the fact that the latter are "gentle and natural in action," and "are cheap, easily available, to be had almost for the cost of gathering them." We Indians complain of our poverty, but are doing little to improve our economic condition. Very pertinently has, therefore, Sir John Woodroffe observed:—"To buy imported medicines, imported cloths and other imported articles will not enrich the purchaser. Yet they talk of being poor!"

R. K. Mission Flood and Gangasagar Relief Works

A short account of the Ramakrishna Mission Flood and Gangasagar Relief Works, from July 1922 to Feb. 1923:—

Receipts—Received from the Provident Fund, Rs. 4450; Received as donation from Belur Math and Udbodhan Office, Rs. 20,808-8-3; Sale proceeds Rs. 113-12-0. Total receipts, Rs. 25462-4-3.

Expenses made in the Rajshahi, Bankura, Midnapur, Hoogly, Faridpur Districts and Gangasagar Mela:—Rice for recipients—Rs. 4092-11-3. Fodder—Rs. 213-4-6. Cloths and Blankets—Rs. 1200-15-9. Sacks—Rs. 2-0-6. Transit charges (freight for goods, cart, coolie etc.)—Rs. 321-11-6. Travelling and inspection charges—Rs. 498-9-3. Equipment (Trunks, Utensils, Lanterns, etc.)—Rs. 116-13-0. Workers' expenses (Food, Clothes, Shoes, Umbrellas, etc.)—Rs. 789-0-9. Establishment (Temporary erection, Lighting, Salary etc.)—Rs. 150-10-9. Stationery—Rs. 93-4-3. Pecuniary help and Paddy husking—Rs. 427-0-6. Medical Relief (Medicine, diet etc.)—Rs. 141-10-3. Agricultural Relief (Seeds etc.)—Rs. 268-2-6. Aid for building houses—Rs. 6851-6-6. Miscellaneous—Rs. 1-2-6. Total Expenditure—Rs. 15,196-14-9.

Goods account:—From 15 centres the Mission distributed 836 mds. 7 srs. 12 chs. of rice among 4311 recipients in 276 villages. Besides this 2037 pieces of new cloth, 24 bundles of old cloth, 139 pieces of Chaddar, 340 blankets, 764 banians, 80 mds. of seeds, 40 mds. of bran, 5 mds. of Dal, 2 mds. of salt, 100 loose bundles of fodder, 12 Kahans and 11 Pans of straw were distributed for cattle, and 686 houses were erected.

Saradananda.
Secretary, R. K. Mission.

Obituary

The American mail brings us the sad news of the death of Mr. F. S. Rhodehamel. Mr. Rhodehamel was an occasional contributor to our magazine and a true friend of our mission work in California. At his home in Oakland our Swamis and Brahmacharins always met with a hearty welcome. One of our Swamis, then a Brahmacharin, enjoyed his unstinted hospitality for nearly four years. Mr. Rhodehamel was one of a small group of friends through whose generosity and moral support the Shanti Ashrama during its early struggles could successfully bridge over the most critical period of its existence.

Mr. Rhodehamel was a staunch Vedantist, and Swami Vivekananda was his chosen ideal. He attended Swamiji's first lecture in California, and from that moment a new light dawned on his soul. He had found his Guru, and with childlike simplicity he accepted as final the teachings of his great master. With an exceedingly tender and loving heart he combined a sharp intellect. His always active mind was centred in the truths of Vedanta, and his real enjoyment in life consisted in discussing religious problems and in extolling the greatness of his beloved Guru. May he live in peace and blessedness at the feet of his master!

An article lately received from Mr. Rhodehamel appears elsewhere in this issue.

Miscellany

Under the auspices of the Central Co-operative Anti-malaria Society a crowded meeting attended by nearly 2,000 people was held on 6th May last at the M. E. School, Belur under the presidency of Miss Josephine MacLeod, a staunch devotee of the Ramakrishna Mission, who has lately been appointed a Commissioner of the Bally municipality in the district of Howrah, for the purpose of forming a Society to fight Malaria. Mr. K. P. Roy, M. A., publicity officer of the Public Health Department, gave an eloquent address illustrated by Bioscopic films on Anti-malaria methods and other Sanitary Problems, which was appreciated by all. A committee was formed on the spot for the formation of an Anti-Malaria Society with Miss MacLeod as chairman.

During the first three Sundays of March Swami Paramananda visited Utica, Syracuse, Buffalo, Cincinnati and Los Angeles. All his lectures were warmly received. On every occasion he was urged to read from his new book of poems, "Soul's Secret Door." They met with deep appreciation everywhere; but special enthusiasm was shown for the poems of his unpublished second volume, from which he also read and which will soon go to press. While in Los Angeles the

Swami lectured at Hollywood and Altadena, as well as in Los Angeles, but his visit was chiefly directed towards procuring a suitable Peace Retreat as an extension of his work in Boston. A remarkable piece of property in the arms of the Sierra Madre mountains covering 135 acres was secured. It is declared to be one of the most beautiful spots in southern California.

In connection with the birthday anniversary of Sri Ramakrishna, a public meeting was held on Sunday, the 6th May under the presidency of Pandit Bhawani Dutt Joshi, Vakil, at the Public Library, Almora. Rai Bahadur Pandit Dharmnanda Joshi and Pandit Lakshmi Dutt Pande spoke eloquently on the life and teachings of Sri Ramakrishna. Pandit Badri Dutt Pande, Editor, "Shakti," in his interesting lecture dwelt on the spirit of toleration and harmony, that was the keynote of the universal religion which was lived and preached by Sri Ramakrishna. The meeting came to a close with the distribution of Prasad.

Under the auspices of the Western India Vivekananda Society, Swami Vishwananda of the Ramakrishna Mission is conducting a Vedanta class every Saturday evening from 6-30 p.m. to 7-30 p.m. in the hall of the Young Men's Hindu Association, Girgaum Back Road, Bombay. The Swami is also holding a weekly Vedanta class at the Sri Ramakrishna Ashrama, Santa Cruz, Bombay, every Sunday morning from 8-30 a. m. to 9-30 a. m.

At the request of the President of the Harisabha, Darjeeling, Srimat Swami Abhedanandaji Maharaj, Vice-president of the Ramakrishna Mission, who is now at Darjeeling, delivered a highly instructive lecture on the Sanatana Dharma on Friday, the 18th May last at the Hindu Public Hall. The hall was filled to overflowing by a representative audience of the Hindu Community, including a large number of Hindu ladies.

The Swami spoke for nearly two hours in English and then half an hour in Bengali on the universal ideals of the Sanatana Dharma. He pointed out by quoting Vedic texts that the God of the Eternal Religion is One without a second. The Swami emphasised that the time has come when the Hindus of all sects and creeds should join hands with the followers of other religions and stand on the common platform of the Eternal Religion. He also pointed out that the Sanatana Dharma has no room for untouchability, for it inculcates that all souls are parts of the stupendous Whole, the Supreme Spirit, and observed that women have equal rights with men in the social and spiritual lines.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निषीधत

Katha Upan. I. 46. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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CONVERSATIONS WITH SWAMI 'TURIYANANDA.

(Continued from page 204.)

You are your own witness. If any mistakes have been made, well, let bygones be bygones. Say, "I won't do any such thing in future." And if you do not repeat the act, there, you attain your object.

"Whenever one's mind condemns a wicked course of life, one should sincerely repent and do evil no more." (Sanskrit verse.)

As one begins to feel repugnance to wicked deeds one must resolutely discard them—then he can be free from their clutches. "I will not do it any more"—one has to say this with great vigour and determination. If one expiates for old sins

and commits them again, it will lead to no result. Sri Ramakrishna disliked a happy-go-lucky spirit. A good bullock, he used to say, would start and jump as soon as you touch its tail. He used to say of Swamiji, "See, what a heroic temperament he has! As soon as he sets his mind on a thing, he applies himself heart and soul to it." Circumstances may be favourable or unfavourable—who cares for it? We must strain every nerve to accomplish the thing. If you have the resolution that you will do it *at any cost*, you will find that great dangers which, you thought, would overpower you, ultimately turned out to be your helpers. But you must struggle sincerely. Does one find circumstances always propitious? Consider what you have got to do as your duty and go on. Are you not undecaying and immortal always? So why should you go about seeking favourable circumstances? It is you who have projected all this.

य इच्छति हरिं स्मर्तुं व्यापारास्तग्नैरपि ।

समुद्रे शान्तकङ्काले स्नानुमिच्छति दुर्मतिः ॥

"He who wishes to think upon the Lord after all his engagements have been finished, is like the fool who wishes to bathe in the sea after it has ceased to break into waves."

One wishes to bathe in the sea and waits and waits, with the idea that one would do it when the waves have come to rest. Nonsense! Can that ever be! Instead of doing so, you buffet against the waves, have your bath and come out. The sea remains as it is. So in this world, you must manage to call upon the Lord *in the midst of* these waves. It is a wild-goose-chase to be on the look out for

opportunities. Now or never ! Apply yourselves to it, and disadvantages will turn into advantages.

Thus says Ramprasad addressing himself,—
 “Don’t you hanker after comfort if you will reside at the fearless feet of the Mother....Why should you be a fool in action ? Try your best and you will reap an excellent harvest.”

How beautifully expressed ! There is no freedom, no respite until you have fulfilled your duties. That which you have given up without performing, is in store for you—only to appear again. Face the brute ! You can’t save yourself by flight. Taking up the monastic life will be advantageous, while the householder’s life is disadvantageous—such considerations are futile. You cannot come to the next stage without performing the duties of the previous one. Aspire for higher things but never shirk the present duties. Don’t do that. The case of those who live a celibate life from their boyhood is different. They have come with such good Samskaras that even if they live in the world, they will live there as Sannyasins. You are what you are—you cannot jump to a different state. Avoidance is not good, nor is it possible. Do your duties in the world but think of God all the while. The case of the unchaste woman is an illustration in point. One must pray from the bottom of one’s heart to have a steadfast devotion for God. To make oneself ready, the association of Sadhus and occasional retirement into solitude are necessary. If one is sincere the Lord Himself prepares the way. You have to offer this mind unto Him. You have to churn butter first, and then only it

won't mix by remaining in water. The greatness of a Sadhu is in proportion to the amount of self-examination he has made—to the degree of intimate knowledge he has of his ins and outs. Self-examination is a very difficult task. It is extremely difficult to detect the tricks that the mind plays. Great God !

OCCASIONAL NOTES.

"FOR our own Motherland a junction of the two great systems—Hinduism and Islam—Vedanta brain and Islam body—is the only hope. I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedantic brain and Islam body." Nearly a quarter of a century has elapsed since these memorable words were written by the great patriot-saint of Modern India, the Swami Vivekananda. The much talked of Hindu-Moslem unity was not then in the air. Neither did the lamentable inter-communal dissensions, so rampant in recent years, which followed the new awakening of the Indian people, sweep over the land in all their intensity at that time. Religious quarrels were of rare occurrence in spite of various provoking causes and ignoble attempts on the part of interested parties to create a division among the people. The two sister communities lived side by side in peace and concord. The followers of both the religions even visited at times the shrines of each other's deities and saints, and joined in their religious festivals and celebrations, without being subjected

to the condemnation of the majority of their co-religionists. But in the generality of cases this harmony was by no means perfect. It was based more or less on worldly interests, and there existed under it seeds of discord and dissension as later events came to prove. With the vision of a true prophet that he was, the Swami clearly saw its weak points. He, therefore, placed repeatedly before his countrymen the ideal of a union of hearts beating to the same spiritual tune. He advocated a truly national union founded on a deeper experience of the soul, on the exchange and assimilation of each other's ideals and principles, on a synthesis of the democratic practices of Islam with the universal principles of the Vedanta.



The Mohammedan invaders as a whole came to make India their permanent home. There were no doubt solitary freebooters whose chief pleasure lay in plunder and slaughter, in carrying off to their native lands vast booties of gold and silver, jewels and rubies and other valuable treasures. But the majority of the Mohammedan invaders settled down in the land and became thoroughly naturalised, although they did not allow themselves to be merged into the great body of the Hindu community like the hosts of non-Moslems who had come before them. Their main concern did not, therefore, lie in the relentless domination and exploitation of the land. They did not revel in living on the fat of the land and at the same time in enriching other countries with India's priceless treasures.

On the other hand they identified themselves to a considerable extent with the weals and woes of the land of their adoption. They enriched its art and architecture, music and literature, polity and philosophy. They contributed towards the union of the noblest ideals of Hinduism with the democratic spirit of Islam. There were indeed religious zealots among Mussalmans who under the sway of intolerance and fanaticism did not scruple to propagate their faith by means of bloody persecutions and forcible conversions. But in spite of these highly discordant notes there existed a harmony among the greater bulk of the followers of Islam, the majority of whom were converts from Buddhism and Hinduism, and were linked to the country by the bond of a common heritage, culture and tradition. The Hindu and the Moslem lived like the twin children of Mother India commanding their best love and devotion. But the one great defect in this spirit of brotherhood was that there was no perfect union of hearts as they did not yet fully realise the deeper bonds of union—the community of spiritual ideals and aspirations.

* * *

Ever since the momentous period when Hinduism came in close contact with the militant faith of Islam, some of the greatest of Hindu teachers tried to discover the inner unity and spiritual bonds of the two religions. A galaxy of reformers of the first magnitude flourished in India and preached the universality of Religion, and placed before the Hindus and Mohammedans alike the great principles which alone could touch the inmost

chords of their hearts, and were calculated to unite them in a spirit of mutual respect and sympathy, true love and brotherhood. Kabir and Nanak, to mention only two of the great reformers of this age, preached by practice and precept the fundamental unity of the Vedic religion and Islam. They received within their folds disciples from both the communities, who in reality worshipped the One God of the universe. "The God of the Hindus," said Kabir, "was the same as the God of the Mohammedans, be he invoked as Rama or Alla." "The city of the Hindu God is in the East (Benares), and the city of the Mussalman God is in the West (Mecca), but search your hearts, and there you will find the God both of Hindus and Mussalmans." The teachings of Nanak, too, breathed the same spirit of love and catholicity. "There is no Hindu," preached this great prophet of Hindu-Moslem unity, "and there is no Mussalman. To him whose delusion of the heart is gone Hindu and Mussalman are the same." With the help of their unerring intuitive vision these great lovers of God realised in their heart of hearts that to the religious Indian, national unity must be based on the community of spiritual ideals and aspirations. And this alone, they declared with all the passion of their soul, could bring about a true Hindu-Moslem unity so very essential to the advancement and well-being of the country.

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The eternal principles lying at the back of all religions, which were so passionately lived and preached by the prophets of religious unity, came

to be forgotten with the efflux of time. And the time-spirit again demanded the advent of another great prophet who could embody in his life and demonstrate before mankind a perfect religious synthesis and harmony in the midst of the murmurs of the warring Hindu and Moslem communities in India. For the fulfilment of this demand flourished Sri Ramakrishna Paramahansa. An extraordinary man that he was, he delivered his message in his unique way. He dived into the very depths of his being to realise the unity between Islam and Hinduism, and placed before the world the great truth that the One Eternal Being "is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahman." To him this unity was a realisation. A Hindu of Hindus though he was, he took formal initiation from a devout Sufi, underwent the religious disciplines of Sufism, and ultimately attained to the highest spiritual goal of Islam and Vedanta alike. "The drop fell into the ocean and became annihilated. To turn into the very ocean is its permanence. Annihilate yourself, so that you may have salvation. When you go away, Truth sits in your place."—So has sung the great Sufi poet Shaikh Farīduddin Attar, and these ideas remind us of the summum bonum of Vedanta as proclaimed by the noble Rishis of Vedic India—"As the flowing streams having relinquished their names and forms, merge themselves in the ocean, so the wise man being free from name and form attains to the effulgent Supreme Brahman." In these days of inter-communal strifes and dissensions this message of

Unity is sure to develop mutual respect and sympathy, bring about peace and harmony, and ultimately break down the barriers standing between the two mighty streams of culture flowing towards the One Ocean of peace and blessedness.

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The great lesson which the history of our communal life has repeatedly taught us, a lesson which has again and again been lost upon us, is that for a people which instinctively values spiritual interests more than the mundane affairs, national solidarity should be based on the eternal ideals and principles of religion. Material interests, which sometimes tend to unite diverse communities to remedy common wrongs perpetrated by a common enemy, may be of great help to effect a temporary alliance, but these can never bring about any abiding union worth the name. Such a union is to be based not on the quicksand of expediency, but on the bed-rock of spiritual ideals. We should learn to look upon all our communal and national questions from the standpoint of our spiritual ideals in order that we may eradicate the very cause of all our quarrels and dissensions, and bring about a perfect union of hearts. Let the Mussalman draw his inspiration from the democratic spirit of Islam. Let the Hindu look up to the universal principles of his religion for guidance and practice in everyday life. If we can follow the highest dictates of our respective religions, and place the higher interests of our being always in view, we shall naturally sink the minor differences likely to arise in connection with the various problems of

our life, religious and social, economic and political. Let us not forget that ultimately our life's problem is one. And to find an easy and successful solution to it each community stands in urgent need of the other's hearty co-operation and service. It is of primary importance for us to realise that the Hindu and the Mohammedan are part and parcel of the one humanity. And each is fulfilling in his own way the great purpose of the Lord of the universe. Let us heartily join hands with one another in the worship and service of the One God, humanity and country and thereby attain to our national, communal and individual self-realisation.

THE PLACE OF SELF-EFFORT IN THE SPIRITUAL LIFE.

BY A STUDENT OF RELIGION.

EVERY religion preaches that this little span of life in the world here is not the be-all and end-all of our existence. It promises us a further life where we shall reap the rewards of our actions so far as they are good and the punishments so far as they are bad. It therefore becomes necessary not only that every one should understand the nature of righteous conduct but also that he should strenuously follow the path of righteousness throughout his life. These principles are sometimes called the divine commandments, and their sole purpose so far as many can make out is to really increase the happiness of mankind both here and hereafter.

In this endeavour for a higher happiness we should like to inquire into the place of the effort of the individual in order that he may reach the consummation desired. It is obvious that no result is ever achieved by mere idleness. Every

achievement presupposes adequate effort behind it, and it stands to reason that the *summum bonum* or perfection which a person evidently aims at in his religious life can alone accrue from a supreme effort in which he harnesses all his energies for the purpose.

But at certain stages of the development of his mind the anxious enquirer after truth is confronted by a few theories which have gained currency in the world of spiritual thought. The law of Karma is sometimes understood to connote that everybody is a mere tool in the hands of his past, that an individual is merely born a sinner or a saint according to his previous life, and that a criminal cannot help committing crimes although he wills the contrary. Even those that may not believe in the law of Karma assert the same thing in a different way when they sometimes contend that free-will is impossible, and that all our actions are the necessary and inevitable result of a predetermination of circumstances and causes over which we have no control. There, also, they hold, therefore, that there is no place for self-effort to achieve anything. Again, it is a fact that in every scripture of the world we meet with passages greatly praising self-surrender to the Lord and an apparent quietism with a firm conviction that He will do everything for us, and that we need hardly do anything to push on our spiritual progress. These scriptures would also have us suppress our egoism, and feel that the Lord is doing everything for us. Nay, they go further and assert that everything is the result of the grace of the Lord, that without Him not even a straw moves (1), and that it is the Lord that is everything (2). Through fear of Him the fire burns, the sun shines, the wind blows, the universe lives and death stalks the earth (3). All these ideas of the law of Karma, self-surrender and Divine grace are no doubt true to

(1) तेन विना नृणामपि न चलति ।

(2) वासुदेवः सर्वे ।—Bhag. Gita.

(3) भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रा वायुश्च वृत्त्युर्धावति वज्रमः ॥—Katha. Up.

a certain extent, and they are therefore likely to confuse the enquirer after truth if their correct interpretation is not clearly comprehended. In our opinion these principles are not antagonistic to the necessity of self-effort in the spiritual life.

The law of Karma only means that we have to reap what we sow, that every action of ours—good, bad or indifferent—leads to a reward or punishment which we must enjoy or suffer at a future time, either in this life or at a later one. The law of Karma also means that every action leaves an impress on us creating a tendency to similar action under similar circumstances at a future time. If these are the only two senses in which the law of Karma can be understood, it is clear that there is immense scope for us to manufacture fresh Karma every minute of our lives by putting forth fresh effort, which is not entirely determined by what we have done in the past. This leads us to a consideration as to what is free-will, and how far our actions are predetermined. It may even be admitted that a confirmed thief has his *Samskaras* of stealing so strongly developed that he cannot help committing a particular theft at a particular time. But luckily for humanity, nature has ordained that with every wrong act the wrong-doer should sooner or later suffer a punishment and a contrition in his own heart in order that he may struggle hard and wriggle out of this evil tendency. We thus see that even here there is ample scope for self-effort.

We shall next try to understand what the scriptures mean by the suppression of the ego and the surrender of the self to the Lord's will. The subject naturally leads us to think of what is known as Karma Yoga. Life means work, and so long as any person lives he will have to do work. Even idleness is a kind of work in the scientific sense. We have already pointed out our idea of the law of Karma. If a man is to work, and if every work leads to succeeding work as a result, it would seem that this wheel of life and death is unending. Is there no way out of it? The best solution comes from the Lord Sri Krishna in the Bhagavad-Gita. He says—
"It is only work that is not done as a sacrifice unto Me that

binds and leads to further life and results. Do thou therefore work, *unattached and without clinging to results.*" (Bhagavad-Gita III. 9). To work unattached is to feel that the senses do the work (1), that the Gunas do it (2), and that Prakriti or nature is responsible for the work (3). The suppression of the ego is therefore the feeling that it is not "I" that work but that it is my Prakriti or lower nature, and that it can be brought under control and completely suppressed at least at the time when we attain the highest vision of illumination or Mukti. So long as we work with the feeling that we are not the doers, and that we do not want results, such works cannot bear for us further fruits. In preaching the way of renunciation Sri Krishna also says: "Do not give up work. You cannot live even for a minute without working. Work for the preservation of the body (4) till you learn to realise Me. Work for sacrifice, Tapasya and making gifts, only without egotism and without caring for results. Such works will purify your mind and lead you on to realise Me." (5)

While advocating the necessity for effort on the part of the aspirant after knowledge let us not be understood to deny either the need or the value of the Lord's grace in the path of spiritual progress. We fully concur with the teaching of the Katha Upanishad that "This Atman is not to be attained by a study of the Vedas, nor by intelligence, nor by much hearing; but He is realised by him whom He chooses; to him the Atman reveals Himself." (6)

(1) इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते ।—Bhag. Gita.

(2) गुणा गुणेषु वर्तन्ते ।—Ibid.

(3) प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।—Ibid.

(4) निवर्तत कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयाचापि च ते न प्रसिध्येदकर्मणः ॥—Ibid.

(5) यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दान तपश्चैव पावनानि मनीषिणाम् ॥—Ibid.

(6) नान्यमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैव वृणुते तेन लभ्यस्तस्यैव आत्मा विवृणुते तनुः स्वाम् ॥

We have strongly emphasised the value of self-effort in the spiritual life. Here a caution appears to be necessary in order that such self-effort may not make us egotistic and presume that all success on the path is our own doing. People may imagine that they have contributed their offering of prayer, meditation and service to the Lord, and He in return is therefore bound to open the gates of heaven for them. There can be no greater mistake than this idea. The Lord is not a merchant who deals out so many maunds of sugar-candy to his customers because they appear to think that they have offered a portion of their heart to Him. Whose heart is it after all that they possess, too? Is it not His and His alone? This is why we hold that His grace is necessary, even to let us make an effort to work to reach Him. After a stage of development we shall ourselves soon begin to feel that behind our own efforts there is the Lord Himself, prompting us to follow the right path and continue the Sadhana. The great Pavhari Baba of Ghazipur once told the Swami Vivekananda that the secret of work lay in concentrating on the means as if it were the end itself. This is sometimes interpreted to mean that even as the Lord is the end of our struggles so is He also the means of our achievement of Him. The works of devotion have all to be performed with the knowledge that His grace is prompting us through and through to reach Him. It also helps us a good deal to suppress our egoism, and therefore avoid a fall in our spiritual progress, to feel that our Sadhana and religious life are the working of the spirit of the Lord Himself.

What is egoism and how are we to suppress it? It is egoism to feel that we are the body, mind or spirit, apart and distinct from every person or thing around us. Such a feeling of aloofness naturally prompts us to accumulate more wealth, power and fame for ourselves, if need be at the expense of those around us. The manifestation of this feeling rouses opposition from everyone else, and competition, jealousy, hatred and misery are the result. This egoism is ruinous in the long run even to the successful competitor and

has to be suppressed, if he seeks real happiness. It is the egoism of Avidya, and its suppression is self-sacrifice. Where however we feel that we are the children of God, that all the strength for achieving success are in us, and that we should build up a most beautiful character of selflessness and purity, such egoism may be characterised to be of a divine nature and will be most helpful in the spiritual life. It is the sanctification of all effort.

Every religion prescribes Tapasya or self-control and Japam or constant God-thought as a preliminary exercise for the higher spiritual experiences: Are these not the expression of effort? Have we not seen these practised in the lives of the saints who constantly devote their time and attention to keep their minds engaged in suitable spiritual exercises?

The great Bhashyakara Sri Sankaracharya says, "These three are the difficult requisites for obtaining liberation and depend on the mercy of the gods,—the human birth, the desire for salvation, and the company of the great-souled ones."* He draws attention to the human birth as a requisite in order to point out that even gods have to be born as men to achieve the highest emancipation, as well as to caution us against wasting this precious human life of ours in vain pursuits. He next insists on the firm desire for salvation which is the motive power for all effort and action in the spiritual world. It is a law of nature that every demand is supplied. If there is a desire for salvation sufficiently earnest, the Guru is bound to come and the Lord will Himself send the right teacher at the right time and place to the earnest seeker after truth.

The Lord Buddha preached his great religion to mankind building up his entire system on a series of individual efforts to reach the highest goal without looking up to any adventitious support from any God, however all-powerful and all-gracious He may be.

We all know the great Christian commandments, "Love the Lord, thy God, with all thy heart and with all thy mind

* दुर्लभं नमोवेतन् देवानुमहतेतुक्म् ।

मनुष्यत्वं बुभुक्षुत्वं महापुरुषसंश्रयः ॥—Viveka-Ch.

and with all thy soul." "Love thy neighbour as thyself." This universal love, we take it, is the real kingdom of heaven which is within us, and of which the Lord Jesus said, "Ask and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." Is this not self-effort?

The illustrious Swami Vivekananda has summarised the wide range of religious thought, modern and ancient, Eastern and Western, in a pithy epigram in his Raja Yoga, as follows :

"Each soul is potentially divine. The goal is to manifest the divine within, by controlling nature external and internal.

Do this either by work, or worship, or psychic control or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details."

Every person has to evolve perfection by one or more of the four means classified here in a general way. We have to control nature, inner or outer, and direct our energies in certain channels in order that we may evolve this perfection. And this naturally means the putting forth of the highest effort.

It will be noticed that the Swami classified our activities for reaching perfection into four kinds, namely, Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. We have already explained the fundamental principle of Karma Yoga, which demands non-attachment and self-sacrifice needing strenuous effort.

The Narada-sutra in its inquiry into Bhakti says :—

"*The teachers thus sing the means of reaching Bhakti.

Give up sense-objects and worldly company.

Practise unbroken devotion.

Hear the glories of the Lord and repeat them to others.

* तस्य साधनानि गायन्ति आचार्याः ।

विद्वत्प्राप्तं संगत्यागतं च ।

अध्यातृनभजनतः ।

लोकं भगवद्गुणश्रवणकर्त्तिनाम् वा ।

Seek the compassion of the great and the holy sages, and pray for Divine mercy.

The company of the great is hard to get, hard to reach and never in vain.

Even the company of the great is obtained only through the compassion of God.

Put forth your best efforts to achieve these. Put forth your best efforts to achieve these." *

With regard to Raja Yoga or psychic control the very first steps on the path are Yama and Niyama, which mean the building up of the highest moral character, including harmlessness, truthfulness, non-stealing, continence, non-receiving, purity of body and mind, contentment, self-control, study of scriptures and the worship of God. The whole system of Raja Yoga is based on the continuous practice of controlling the mind-stuff from peering into nature outside, thus liberating the Purusha to shine in His own effulgent glory.

With reference to Jnana Marga or the path of knowledge, the Lord Sri Krishna says in the Bhagavad Gita (Chap. XIII)—

" Humbleness, truthfulness, and harmlessness,
Patience and honour, reverence for the wise,
Purity, constancy, control of self,
Contempt of sense-delights, self-sacrifice,
Detachment, lightly holding unto home,
Children and wife, and all that bindeth men
An ever-tranquil heart in fortunes good
and fortunes evil, with a will set firm
To worship Me—Me only! ceasing not;
Loving all solitudes, and shunning noise
Of foolish crowds; endeavours resolute
To reach perception of the Utmost Soul,
And grace to understand what gain it were
So to attain—this is true Wisdom, Prince!"

* शुद्धयस्तु महत्कृपया एव, भगवत्कृपालिषान् वा ।

महत्संगस्तु दुर्लभः अगम्यः अमोघश्च ।

महत्संगश्च तत्कृपया एव ।

तदेव साध्यताम् तदेव साध्यताम् ॥

Bhagavan Sri Sankaracharya in his great commentary on the Vyasa Sutras says, "A person will become entitled to study the Vedanta and attain Brahma-jnana only after he has obtained the following four qualifications.

I.—Discerning between the eternal and non-eternal substance, or the real and the unreal, as they are sometimes called.

II.—The giving up of the desire for the enjoyment of rewards here or in other worlds.

III.—(1) Sama, or the control of the mind and the inner organs of sense.

(2) Dama, or the control of the outer senses.

(3) Uparati, or restraining the mind from thinking about its previous experiences.

(4) Titiksha, the ideal forbearance and control of our feelings, or indifference to heat and cold or the power to bear pleasure and pain.

(5) Samadhana, or complete concentration.

(6) Shraddha, or faith, i. e. belief in the truths of scripture and earnestness in realising those truths.

IV.—Mumukshutvam, or the longing for liberation, or intense desire to pass "from the non-existing to the existing, from darkness to light, and from death to immortality."

It is sufficient for the purpose of this article to point out that these qualifications cannot be obtained without strenuous effort for years.

Apart from the precepts of the scriptures, we see the necessity for effort exemplified in the life-struggles of the saints and sages the world over. Even the great world-teachers like Jesus, Mahomet, Buddha, Rama or Ramakrishna are said to have worked hard in their early life to achieve perfection.

The Lord Sri Krishna sums up His teaching of the Gita with the following sentences, "Hear thou again My supreme word, the profoundest of all. Because thou art dearly beloved of Me, therefore will I speak what is good to thee. Occupy thy mind with Me. Be devoted to Me. Sacrifice to Me.

Bow down to Me. Thou shalt reach Myself. Truly do I promise unto thee, for thou art dear unto Me. Relinquishing all Dharmas, take refuge in Me alone, I will liberate thee from all sins. Grieve not."—Bhagavad-Gita XVIII, 65, 66.

There is nothing to prevent us from supposing that even the desire and the struggle to reach the Lord come to us by His divine grace, for has He not said in another place: "To them ever steadfast and serving Me with affection I give that Buddhi Yoga (desire for liberation) by which they come unto Me (1). Out of compassion for them, I abiding in their hearts, destroy the darkness born of ignorance, by the luminous lamp of knowledge (2)." And with the will (Buddhi) the Lord gives him according to the worth of his previous actions, "does each person again struggle for perfection" (3) and attain success.

This working of the Lord's grace is perhaps such as not to need very much of an effort from the Sadhaka who is very advanced on the spiritual path, for as the Gita says, "There is no work to do, for the man who is devoted to the Atman, who is satisfied with the Atman, and who is blissful in the Atman alone." (4)

The story of Ajamila is familiar to every Hindu. It is recorded that in later life he was not particularly known for any great piety or spiritual yearning. Only at his death-bed he called out to his son 'Narayana, Narayana,' and this was enough to give him Mukti. Such a result can easily be ascribed to his good Karma in a former birth. Similarly Sri Ramakrishna, speaks of a class of Hathat-Siddhas who reach perfection with little effort in a single birth.

(1) तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥—Gita X. 10.

(2) तेषामेवानुक्तम्पार्यमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥—Gita X. 11.

(3) यतते च ततो भूयः—Gita VI. 43.

(4) यस्यात्मरतिरेव स्यादात्मनृपश्च मानवः ।

आत्मन्नेव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥—Gita III. 17.

We therefore hold that self-effort and Sadhana are absolutely necessary for every person. The effort is to obtain the qualifications of a Yogi, Bhakta, Jnani, or Karmi. It is the building up of the highest character with a desire to reach the Lord. Such an effort has to be one-pointed and whole-hearted seeing that the end aimed at is nothing short of the highest good.

We shall now conclude the article with a few of the inimitable sayings of Sri Ramakrishna on the relative positions of self-effort and grace in the spiritual life :

"What means should we adopt to get free from the clutches of Maya? He who yearns to be free from its clutches is shown the way by God Himself. Only ceaseless yearning is necessary."

"In your sincere yearning, if you but proceed one step, He will go towards you ten steps to receive you; nay, He is there already before you in your innermost heart, prompting you to seek His aid."

"As long as there is no breeze blowing, we fan ourselves to alleviate heat; but when the breeze begins to blow for all men, rich and poor, we give up fanning. We should ourselves persevere to reach our final goal as long as there is no help from above; but when fortunately that help comes to any, let him stop labouring and persevering, not otherwise."

"As a general rule nothing takes place all of a sudden, and one must go through long preparations before one can attain perfection. Babu Dwarka Nath Mitter was not made a Judge of the High Court in one day. He had to work hard and spend years of arduous toil and study before he was raised to the Bench of the High Court. Those who are not willing to undergo that trouble and labour, must be prepared to remain as mere briefless pleaders. However, through the grace of God sudden exaltation does take place now and then, as was the case with Kalidasa, who from the state of an ignorant rustic, rose at once, through the grace of Mother Sarasvati, to be the greatest poet of India."

"A householder devotee: Bhagavan, we have heard that

thou hast seen God. So please make us see Him also. How can one make acquaintance with the Lord ? ”

Sri Ramakrishna : Everything depends upon the will of the Lord. Work is necessary for God-vision. If you merely sit on the shore of a lake and say, “ There are fish in this lake,” will you get any ? Go and get the things necessary for fishing ; get a rod and line and bait, and throw some lure in the water. Then from the deep water the fish will rise and come near when you can see and catch them. You wish me to show you God while you sit quietly by, without making the least effort ! You would have the curd set, the butter churned and held before your mouth ! You ask me to catch the fish and put it in your hands ! How unreasonable is your demand, you see ! ”



REMINISCENCES OF SWAMI VIVEKANANDA.

BY PROF. G. S. BHATE, M. A.

I had the rare privilege of having the late Swami Vivekananda as our guest at Belgaum, I believe some time in 1892. I am not sure of the date, but it was about six months before he reached Madras and there became better known than he was before. If I remember aright, it was his first visit to Madras that led to his selection as representative of India at the Congress of Religions held at Chicago. As very few people in India had the advantage of knowing him before he made a name for himself, I think it would be interesting to set down a few reminiscences, however hazy, of his visit and stay at Belgaum.

The Swami came to Belgaum from Kolhapur with a note from the Khangi Karbhari of the Maharaja, Mr. Golvalkar. He had reached Kolhapur with a note from the Durbar of Bhavnagar to the Durbar of Kolhapur. I do not remember whether the Swami had stayed in Bombay or merely passed through. I remember him appearing one morning about six

o'clock with a note from Mr. Golvalkar who was a great friend of my father's. The Swami was rather striking in appearance and appeared to be even at first sight somewhat out of the common run of men. But neither my father nor any one else in the family or even in our small town was prepared to find in our guest the remarkable man that he turned out to be.

From the very first day of the Swami's stay occurred little incidents which led us to revise our ideas about him. In the first place, though he wore clothes bearing the familiar colour of a sanyasi's garments, he appeared to be dressed differently from the familiar brotherhood of sanyasis. He used to wear a bunyan. Instead of the *danda* he carried a long stick, something like a walking-stick. His kit consisted of the usual gourd, a pocket copy of the Gita and one or two books (the names of which I do not remember, possibly they were some Upanishads). We were not accustomed to see a sanyasi using the English language as a medium of conversation, wearing a bunyan instead of sitting bare-bodied, and showing a versatility of intellect and variety of information which would have done credit to an accomplished man of the world. He used to speak Hindi quite fluently, but as our mother-tongue was Marathi he found it more convenient to use English more often than Hindi.

The first day after the meal the Swami made a request for betel-nut and *pan*. Then either the same day or the day after, he wanted some tobacco for chewing. One can imagine the kind of horror which would be inspired by a sanyasi who is commonly regarded as having gone above these small creature comforts, showing a craving for these things. We had discovered by his own admission that he was a non-Brahmin and yet a sanyasi, that he was a sanyasi and yet craved for things which only householders are supposed to want. This was really topsy-turvydom, and yet he succeeded in changing our ideas. There was really nothing very wrong in a sanyasi wanting *pan* and *supari* or tobacco for chewing, but the explanation he gave of his craving disarmed

us completely. He said that he was a gay young man and a distinguished graduate of the Calcutta University and that his life before he met Swami Ramakrishna Paramahansa was entirely different to what he became afterwards. As a result of the teachings of Swami Ramakrishna Paramahansa he had changed his life and outlook, but some of these things he found it impossible to get rid of, and he let them remain as being of no very great consequence. As regards food, when he was asked whether he was a vegetarian or a meat-eater, he said that as a man belonging not to the ordinary order of sanyasis but to the order of the Paramahansas, he had no option in the matter. The Paramahansa, by the rules of that order, was bound to eat whatever was offered, and in cases where nothing could be offered he had to go without food. And a Paramahansa was not precluded from accepting food from any human being irrespective of his religious beliefs. When he was asked whether he would accept food from non-Hindus, he told us that he had several times been under the necessity of accepting food from Mahomedans.

The Swami appeared to be very well grounded in the old pandit method of studying Sanskrit. At the time of his arrival, I was getting up the *Ashtadhyaya* by rote, and to my great surprise as a boy, his memory even in quoting portions of the *Ashtadhyaya* which I had been painfully trying to remember, was much superior to mine. If I remember aright, when my father wanted me to repeat the portions that I had been preparing, I made some slips which to my confusion the Swami smilingly corrected. The effect of this was almost overwhelming as far as my feelings towards him were concerned. When there was another occasion for repeating some portions of the *Amarakosha*, I thought it better to be prudent than clever, and as I felt doubtful about my ability to repeat the portion with accuracy, I frankly confessed that I was unable to do so without committing mistakes. My father was naturally angry and annoyed at my failure to come up to his expectations, but I did not want to be caught once more and I preferred the temporary annoyance of my father to what I

regarded as a humiliation at the hand of our newly arrived guest.

For a day or two after his arrival my father was busy in trying to take a measure of his guest. In that period he made up his mind that the guest was not only above the ordinary but was an extraordinary personality. So he got a few of his personal friends together, in order to fortify his own opinion of the Swami. They soon agreed that it was quite worth while to get all the local leaders and learned men together. What struck us most in the crowded gatherings which began to be held every day after the presence of the Swami became known to all in Belgaum, was the unfailing good humour which the Swami preserved in his conversations and even heated arguments. He was quick enough at retort, but the retort had no sting in it. One day we had a rather amusing illustration of the Swami's coolness in debate. There was at that time in Belgaum an Executive Engineer who was the best-informed man in our town. He was one of the not uncommon types among Hindus. He was in his everyday life an orthodox Hindu of the type that I believe Southern India alone can produce. But in his mental outlook he was not only a sceptic but a very dogmatic adherent of what used to be then regarded as the scientific outlook. He almost appeared to argue in spite of his orthodox mode of life that there was practically no sanction for religion or belief in religion except that the people were for a long time accustomed to certain beliefs and practices. Holding these views he found the Swami rather an embarrassing opponent because the Swami had larger experience, knew more philosophy and more science than this local luminary. Naturally he more than once lost temper in argument and was discourteous, if not positively rude, to the Swami. So my father protested, but the Swami smilingly intervened and said that he did not feel in any way disturbed by the methods of show of temper on the part of this Executive Engineer. He said that in such circumstances the best method to adopt was the one adopted by horse-trainers. He said that when a trainer wants to

break colts he merely aims at first to get on their backs, and having secured a hold on the back, limits his exertions to keeping his seat. He lets the colts try their best to throw him off and in that attempt to exhaust their untrained energies, but when the colts have done their best and failed, then begins the real task of the trainer. He becomes the master, and soon makes the colts feel that he means to be master, and then the course of training is comparatively smooth. He said that in debates and conversations this was the best method to adopt. Let your opponent try his best or worst, let him exhaust himself, and then when he has shown signs of fatigue, get control of him and make him do just whatever you wish him to do. In short, conviction rather than constraint or compulsion must be the aim of a man who wants something more than mere silence from an opponent. Willing consent on the part of the opponent must be the inevitable result of such a procedure.

The Swami was a most embarrassing opponent for an impatient and dogmatic reasoner. He soon nonplussed in argument all the available talent in a Mofussil town. But his aim appeared to be not so much victory in debate and argumentation as a desire to create and spread the feeling that the time had come for demonstrating to the country and to the whole world that the Hindu religion was not in a moribund condition. The time had come he used to say, for preaching to the world the priceless truths contained in the Vedanta. His view of Vedanta was, it appears to me, a great deal different from the view that has become traditional. His complaint appeared to be that Vedanta had been treated too much as the possession of a sect competing for the loyalty of the Hindu along with other sects, and not as a life-giving perennial source of inspiration that it really was. He used to say that the particular danger of Vedanta was that its tenets and principles lent themselves easily to profession even by cowards. He used to say that the Vedanta may be professed by a coward, but it could be put into practice only by the most stout-hearted. The Vedanta was strong meat for

weak stomachs. One of his favourite illustrations used to be that the doctrine of non-resistance necessarily involved the capacity and ability to resist and a conscious refraining from having recourse to resistance. If a strong man, he used to say, deliberately refrained from making use of his strength against either a rash or a weak opponent, then he could legitimately claim higher motives for his action. If, on the other hand, there was no obvious superiority of strength or the strength really lay on the side of his opponent, then the absence of the use of strength naturally raised the suspicion of cowardice. He used to say that that was the real essence of the advice by Sri Krishna to Arjuna. The wavering of mind on the part of Arjuna may have been easily due to other causes besides a genuine reluctance to use his undoubted and unfailing strength. Therefore the long and involved argument embodied in the eighteen chapters of the Gita.—*The Indian Social Reformer.*



LETTERS OF SWAMI TURIYANANDA.

(*Extracts of a letter written to a Californian student.*)

Rishikesh, 17 Feb. 1914.

Dear—

The life of renunciation is the only life that can make us truly happy. No other life can ever do so. It is certain that one day we shall have to give up everything whether we will or not. It is much better to give it up gladly and freely before we are compelled to do so. But if one cannot do that, the next best is to give everything over to Mother and abide by Her decree. Know Her to be the only guide in life under all conditions. Pleasure and pain pass away. They do not last long. We gather knowledge through experience; and by not identifying ourselves with pain or pleasure we gain freedom. Be always content with what Mother ordains. She knows what is best for us. Such a life also brings peace and consolation; and then the world can do us no harm.

You are Mother's children; you need not be afraid of the world. Be devoted to Her and She will take care of you. She alone is Real. All else is vanity and vexation. Did not Jesus say: "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mother is the Soul of our souls. If we have Her we care not much for the things of this world.

The world goes on in its way and will continue to do so for all eternity. But he who sees Mother in everything and knows for certain that it is all Her play will have rest for his soul and peace within. May we see Her hand and guidance in everything! May She bless us!

Yours in the Mother,
Turiyananda.

(*Translated from Bengali.*)

57 Ramakanta Bose's Street, Calcutta,
25th November, 1918.

Dear—

Glad to receive your letter of the 19th inst. I am not doing very well. * * The doctors say it is facial paralysis. But it is in a very mild form, and there is no cause for anxiety. * * It will be as the Lord wishes. * * Glad to hear that you have derived joy from the study of Swamiji's Jnana Yoga. It is because he has spoken those things after personal realisation that they carry such force. This is the difference between speaking from personal knowledge and speaking from hearsay. Well, why have you expressed regret in that way? If the ego won't go, you should remember Sri Ramakrishna's saying, "Whose is this egoism?" *—and remain contented, knowing that it belongs to Him alone. If egoism won't leave, then remain in the attitude of 'I am His servant' or 'I am His child'—this is what Sri Ramakrishna teaches. If one establishes a relationship with Him, then there is no more anxiety or fear. One can be happy anywhere,

* There is a nice pun on the word "Ahankār," which in Bengali can be split into two—'Aham' (ego) and 'Kār' (whose).

if one lives where the Lord puts him, and fixes his mind on His blessed feet. Nearness or distance is really in the mind. Hence the Upanishad says, "तद्दूरे तदन्तिके, तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यः"—"It is far and again It is near, It is inside all this and again It is outside all this." May the Lord fulfil your desires, is our earnest prayer to Him. * *

Yours affectionately,
Turiyananda.

Benares.

17th April, 1921.

Dear -----

Glad to receive your letter of 1st Vaisakh. I hope through the grace of the Lord you are all passing your days in thoughts of God, living in the holy bosom of the Himalayas in good health and peace of mind. * * I am sorry to hear that the last winter was too much for you at M—. Didn't you know that it is extremely cold there in winter? How could you miss your way while going from T—? And what was the pain in your knee due to? Did you fall down? Or is it gout? However, take steps that it may not linger.

Is your mention of various physical ailments and mental discomforts a hint that you desire to go elsewhere? I cannot make anything out of it. Will the mind be steady of itself unless you try to make it so? Whether you go to a retired part of the Himalayas favourable to spiritual practices, or go anywhere else, the mind will always be with you. It will be to no purpose if you do not succeed in controlling it and directing its whole energy Godwards, and this you have to do through your own exertion. None will be able to do this for you. Of course it helps one a good deal to have a favourable spot and associations. That's all. But it undoubtedly depends upon one's severe personal struggle to set the mind right. You cannot say you had no past good Karma, for you have had enough opportunity. Well, one accomplishes much by dint of special effort and care in this very life. It is simply due to the foolishness of his mind that man suffers in various ways. But one can minimise these sufferings

if he succeeds in purifying this mind. Happiness and misery fall to the lot of every one. None can escape from them. They will persist as long as the body lasts, but one is no longer overcome by them if one devotes oneself wholly to God. They come and pass by. The intelligent man disregards them and sets his mind on God. They cease to be disturbing elements when the mind becomes accustomed to spiritual practice. Then the mind is absorbed in the bliss of devotion and enjoys peace. Practise devotion to the Lord and the mind will of itself become steady. Do not depend upon places and people, but take refuge in the Atman within. Struggle heart and soul for the purification of the mind. Try that. Instead of being outgoing in your tendencies you may be introspective, and may really direct yourself Godwards, desisting from all other hankerings. Then you will see that you will no longer go astray through the vain promptings of your mind, but will be the recipient of genuine peace and well-being through the grace of the Lord. * *

Yours, with best wishes,
Turiyananda.

THE PROBLEM OF THE DEPRESSED CLASSES.

ONE of the greatest evils of the present day Hindu social system is its neglect of the so-called depressed classes. It is a great irony that we, the followers of a religion which proclaims the glory of the soul more forcibly than other faiths, should surpass them, all in social tyranny and spurn as low and vile millions of our brothers and sisters who are the images of "the Lord Supreme, residing equally in all beings." But fortunately a new spirit is awakening in the country. And the more thoughtful members of Hindu society are realising day by day the extent of our social iniquity, often perpetrated in the name of religion, and many of them are trying to remove it by their constructive criticism, and even by active service. Mahatma Gandhi and following him the

leaders of political thought in the country have for some time past made the question of the removal of untouchability one of the foremost planks in national reconstruction. It is a great hopeful sign of the times that the members of the suppressed classes also are making very laudable attempts to elevate themselves, and assert their birth-rights with one voice which cannot go unheeded any longer.

In May last a congress of the Cochin Depressed Classes, including both Hindus and Christians, was held at Trichur under the distinguished presidency of Sir T. Sadasiva Iyer, a retired Judge of the High Court, Madras. A high class Brahmin by birth, the president boldly admitted the great injustice and humiliation inflicted on the submerged classes, pathetically asked for forgiveness on behalf of the caste-Hindus and urged the latter to render their best service to their less fortunate brethren as a mark of repentance, if no higher motive would move them to action. He said :

“ We, caste-Hindus, have inflicted unspeakable woes upon you, the descendants of the original inhabitants of the soil, for several generations past. We have denied to you even the rights permitted to dogs and cats and pigs. As our poet-seer Rabindranath says, through the mouth of a character in one of his stories : ‘ There is no harm in a cat sitting by and eating beside you, but if certain men so much as enter the room, the food has to be thrown away ! How can one not condemn the caste system which has resulted in this contempt and insult of man by man ? If that is not unrighteous, I do not know what is. Those who can despise their fellowmen so terribly can never rise to greatness ; for them, in turn, shall be reserved the contempt of others.’ In these Malabar territories, this contempt and insult goes beyond all limits, as the doctrine of distance-pollution is carried here to extreme lengths and reduces a human being very far below the level of a village dog or village pig.....I have therefore felt no wonder at the contempt and insults poured upon Indians in Kenya or South Africa or Canada. Are we Indians learning the lessons intended to be taught to us by what we suffer in those

countries, the lesson, namely, that evil Karma, national or individual, must be counteracted by repentance and by acts of reparation of the wrongs and evil deeds done by us?

"The duty of us, caste-Hindus, is clear. We should try our best to wipe out the long-standing debt of reparations we owe to you by not only begging your pardon mentally and morally, but by doing all kinds of social service to you, to the best of our power and ability, not in a condescending mood, but with due respect and consideration shown by a debtor when he discharges his obligation to a patient long-suffering creditor. I request you in your turn to choose the better part, instead of treading the easy and natural path of revenging yourselves on us. That better part, no doubt requires you to follow a difficult and almost superhuman course, seeing the ages-long provocation you have been receiving from us. Your better part is to forgive us our sins and accept our proffered services in full discharge. While asserting your self-respect and holding your heads high, you must refrain from wishing to retaliate on us for our crimes."

The lecturer thus exposed the monstrous absurdity of the social custom which refuses to even a saintly member of the submerged classes "access by several yards to the outer wall of a Hindu Temple, or to a street occupied by caste-Hindus or even to the bund of a tank (usually containing stinking, unclean water) used by caste-Hindus, on pain of prosecution for a criminal offence. The absurdity and ludicrousness of the thing is heightened when it is remembered that any Thiyya Hindu changing his religion and hating the God in the temple and looking down upon the users of the tank or the residence of the street as heathens or kaffirs, can go along the street or approach the temple or the tank without polluting it. Am I using too strong language when I state that the universal God, who equally loves all human beings, is more likely to be present in a mosque where all worshippers, who are reasonably pure in body and clothes, are treated equally and admitted without distinction of caste, than in a temple even the outer court of which, a clean

devout Hindu is not permitted to enter merely on the ground of his birth?"

Sir Sadasiva Iyer emphasised that the depressed classes should depend mainly on themselves for their uplift, and draw their inspiration from the spiritual ideals of their religions:

"You have to cultivate the spirit of self-respect. You must be full of the stern determination to spare no efforts to raise yourselves mainly by your own exertions, while thankfully accepting help from your brothers belonging to all other communities, if offered in a brotherly spirit. Until selfless spiritual leaders rise among yourselves to lift you up, your position cannot be said to be secure. As the great Vivekananda said, no effort in any direction, political, social or economic, will succeed in India unless based on spirituality, and led by truly religious leaders. Do not, therefore, merely rely on your numerical force or on your votes as citizens, or on other secular expedients to raise yourselves. These are necessary as *instruments*, but the true uplifting *force* must come from spiritual fervor. Spiritual fervour is sometimes thought to consist in building new temples, of stone or of brick and mortar. Don't forget that the heart of a good, kind and religious man, though a Pulaya by birth, is a far better and purer temple of the Lord Mahadeva, than the Saivite temple of brick and stone which is polluted by the passing near it of a devotee (even wearing holy ashes and *Rudraksha*) simply because he is a Thiyya or a Pulaya by birth."

He very rightly asked the members of the submerged communities to fight for their rights but to fight without hatred, for "hatred ceaseth not by hatred but by love." He happily concluded his illuminating address by bringing home to his audience that in the midst of this struggle for equal rights and privileges, all communities, whether Hindu or Christian, should try to realise the fundamental unity of their religions, and cultivate a spirit of true love and brotherhood, which is absolutely necessary for the solidarity and salvation of the Indian people.

SRI KRISHNA AND UDDHAVA:

(Continued from page 231.)

CHAPTER VIII.

श्रीभगवानुवाच ।

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः ।

सत्त्वेनान्यतमौ हन्यात्सत्त्वं सत्त्वेन चैव हि ॥१॥

The Lord said :

1. The Gunas¹ Sattva, Rajas and Tamas belong to the intellect and not to the Self. Through Sattva² one should subdue the other two, and (subdue) Sattva³ also by means of Sattva itself.

[Slokas 1-7 describe how Knowledge may arise through the destruction of the three Gunas.

¹ *Gunas*—the components of Prakriti or sentient and insentient Nature. Tamas is inertia, Rajas is activity and Sattva is the equilibrium or balance between these two. For their respective functions in different spheres see Gita XVIII.

² *Through Sattva*—i. e. by developing it.

³ *Sattva.....itself*—one should control the functions of truthfulness, compassion etc. through that of absorption in Brahman. Compare Vivekachudamani, verse 278.]

सत्त्वाद्धर्मो भवेद्वृक्षात्पुंसो मद्भक्तिलक्षणाः ।

सत्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते ॥२॥

2. Through developed Sattva a man attains to that form of spirituality which consists in devotion to Me. Through the use of Sattvika¹ things Sattva is developed; this leads to spirituality.

[¹ *Sattvika things*—i. e. those that tend to purity, illumination and so on. See note on Sloka 6.]

धर्मो रजस्तमो हन्यात्सत्त्ववृद्धिरनुत्तमः ।

आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥३॥

3. That superior form of spirituality which is brought on by an increase of Sattva destroys Rajas and Tamas. And when both of these are destroyed, inequity, which has its rise in them, is also quickly destroyed.

आगमोऽपः प्रजा देयः कालः कर्म च जन्म च ।

ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणाहेतवः ॥४॥

4. Scripture,¹ water, people, place, time, work, birth,² meditation, Mantram and purification—these are the ten causes which develop the Gunas.

[*Scripture &c.*—each of these has its Sattvika, Rajasika and Tamasika counterparts, the first conducing to purity, illumination and bliss; the second to temporary pleasure followed by a painful reaction; and the last leading to ignorance and increasing bondage. See note on Sloka 6.

² *Birth*—here means spiritual rebirth, i. e. taking initiation etc.]

तत्तत्सात्त्विकमेवैषां यद्यद्वृद्धाः प्रचक्षते ।

निन्दन्ति तामसं तत्तद्राजसं तदुपेक्षितम् ॥५॥

5. Of these, those alone are Sattvika which the elders¹ praise; the Tamasas are what they condemn; while those are Rajasas about which they are indifferent.²

सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये ।

ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥६॥

6. For the increase of Sattva a man should concern himself with Sattvika¹ things alone. Thence comes spirituality, and from this again Knowledge—pending² the realisation of one's

Independence and the removal of the superimpositions of gross and subtle bodies.

[¹ *Sattvika* &c.—e. g. only those scriptures are to be followed which teach Nivritti or the march back to the oneness of Brahman, not those that teach Pravritti or continuing the multiplicity (*Rajasika*) or those that teach downright injurious tenets (*Tamasika*); similarly—holy water only is to be used, not scented water or wine etc; one should mix only with spiritual people, not with worldly-minded or wicked people; a solitary place is to be preferred, not a public thoroughfare or a gaming house; early morning or some such time is to be selected for meditation in preference to hours likely to cause distraction or dullness; the obligatory and unselfish works alone should be done, not selfish or dreadful ones; initiation into pure and non-injurious forms of religion is needed, not those that require much ado or those that are impure and harmful; meditation should be on the Lord, not on sense-objects or on enemies with a view to revenge; Mantras such as Om are to be preferred, not those bringing worldly prosperity or causing injury to others; purification of the mind is what we should care for, not trimming of the body merely, or places like slaughter-houses.

² *Pending* &c.—i. e. devotion first purifies the mind and in that purified mind flashes Knowledge characterised by these two symptoms.]

वेणुसंघर्षजो वह्निर्देष्टव्या शम्यति तद्वनम् ।

एवं गुणसंघर्षजो देहः शम्यति तत्क्रियः ॥७॥

7. The fire that springs from the friction of bamboos in a forest burns that forest and is (itself) quenched. Similarly¹ the body which is the outcome of an intermixture of the Gunas, is destroyed in the manner of the fire.

[¹ *Similarly* &c.—The fire burns the whole forest by means of its flames. Similarly the body destroys the Gunas through Knowledge manifested in it.]

(To be continued.)

NEWS AND NOTES.

Sri Sankara's Bhakti

THE Sankaracharya Number of the "Hindu Message" contains, besides other learned contributions from the pen of well-known writers in South India, a highly interesting article on "Sri Sankara's Bhakti" by Mr. R. Krishnaswami Iyer, M. A., B. L. The writer deals with one of the most common misconceptions which have gathered round the name of Sri Sankara—that the great Acharya did not lay sufficient stress on devotion as a means to the realisation of Brahman.

Sankara had a more refined conception of Bhakti than what is generally understood by the term. It ordinarily implies the feeling of insignificance on the part of the individual and his consequent dependence on the One Eternal Being. "Sri Sankara does realise this," says the writer, "but at the same time he says that the almost complete effacement of the individuality of the worshipper, which is necessary for Jnana, is also present in true Bhakti, and that the perception of subordination is not inconsistent with the sense of identity, the essence of true Jnana."

It is indeed hard to reconcile the transcendental monism of Sankara with the emotionalism of his devotion. But this does not imply that he was inconsistent. The reason is that "the subject of *his* devotion transcends and includes all particular manifestations, call Him Vishnu, Siva or by any name that you like."

Thus in many of Sankara's writings particularly in those addressed to various gods and goddesses we see Sankara as a devotee of Siva, Vishnu, Bhavani, Lakshmi, Rama, Krishna and others—each of whom he regarded as a particular aspect of the Absolute. "To say therefore that Sri Sankara did not lay emphasis on Bhakti," concludes the

writer, "is simply to betray our own inability to understand aright the teachings of the great Acharya."

The Decadence of Europe

Europe is in the throes of a great disaster unparalleled in her history. Degeneration has taken hold of her soul, and she seems to have little power to throw back this tide. The seeds of this decadence were first sown the day the European nations made economic imperialism their religion, and unrestricted domination and exploitation of non-European races the means to the realisation of this goal. This mad worship of Mammon undermined the moral foundation of European national life, and mutual rivalry and jealousy led to the great European war which saw the waste of a great portion of the wealth so unscrupulously taken from the unfortunate East. But most of the Western nations seem to be none the wiser for the terrible sufferings of the war. On the other hand there is a decided set back, and they are casting to the winds the high ideals of Liberty, Equality and Fraternity which they still seem to profess. They are being actuated more and more by imperialistic ideas which in their present form mean the domination and exploitation not only of non-European races, but also of the weaker of their own European neighbours.

Signor Nitti deploras this tragic mentality of many of the European countries in the second preface to his remarkable book "The Decadence of Europe," which has caused quite a stir in the political world. He says:—

"Countries which were democratic until yesterday are now pervaded by the spirit of reaction and violence. There are countries in Europe which were free until yesterday, and in which there is no longer a Parliament or a free press. Many men are convinced that violence is a form of activity by which one can live, and live well. Thus we are descending the steps of morality to the level of barbarian peoples for whom might is right. Every day, in fact, people talk of the rights of victory. It is the argument, which the barbarians

used—that he who conquers can do what he likes.”

Such a regrettable attitude will certainly spell great disaster in the near future. But will better sense prevail in Europe so as to prevent the impending calamity? Time alone will answer this question.

The Salvation of the Indian People

We Hindus are accustomed to hear of the opinions of religious zealots who fondly believe that Christianity alone can bring about the salvation of the Indian people. But many of our co-religionists will be surprised, if not amused, to learn that a ‘business administrator’ who declares himself ‘no religious enthusiast’ also holds a similar view. His Excellency Sir George Lloyd, Governor of Bombay, is recently reported to have remarked to a member of the American Presbyterian Mission that “without Christianity he saw absolutely no hope of India. He found no satisfactory ethical or religious teaching in Hinduism.” Commenting on these observations the Indian Social Reformer of Bombay very truly says: “Millions of people find both ethical and religious teaching in Hinduism, and it may not, after all, be the fault of Hinduism that His Excellency does not see either in it.”

The charge that Hinduism does not encourage morality, so often brought forward by superficial students of the much abused religion, is quite absurd. For the Hindu religion not only supplies the highest ethical and religious needs of mankind as is evident from the lives of its many saints and sages, but also furnishes the very foundation of all morals and religion in the saving doctrines of the Upanishads, Gita and other scriptures which speak of the potential Divinity of man and of the glory of the Atman existing equally in all beings, human and animal alike. Very clearly does Dr. Deussen point out this great truth when he says :—“The highest and the purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly as the highest law of morality ‘Love your neighbour as yourself.’ But why should I do so, since by the order of nature I feel pain and pleasure only in myself and not in my neighbour? The answer is not in the Bible but it is in the Veda in the great formula ‘That thou art’ (Tat-tvam-asi) which gives, in three words, metaphysics and morals together.”

It is the want of a deep and sympathetic study of religions which make people depreciate faiths other than their own. But the sincere student of comparative religion always finds highly ethical and religious teachings in all religions, and draws inspiration from each one of them to strengthen his own

faith and spiritual life. His Excellency Lord Lytton, Governor of Bengal, acknowledged this fact in a speech delivered in Calcutta on the last Scottish Churches College Day. He said—"The true test, surely, of any religion is the use it enables us to make of our lives; and the more we know of other religions, the better use we can make of our own. I myself can truly say that the study of Buddhism and Brahmanism has made me a better Christian and a better man; and I have no doubt the study of Christianity, and especially the contact with good Christians, can make better Mohammedans and Hindus."

Religious enthusiasts are at liberty to believe that India's salvation will come only through their particular faiths. But it will not be brought about by any single religion. By divine dispensation India has become the meeting-place of all religions professed by the different communities of her children. And through the harmony of all of these the Indian people will find their salvation. It is highly essential for all who have India's well-being at heart to realise the great truth that "God is one but His aspects are many. Diverse are the ways of approaching Him, and every religion of the world shows one of these." (Sri Ramakrishna).

The Annual Report of the R. K. Mission Home of Service, Benares, for 1922

This twenty-second annual report is a brilliant record of the service rendered by the Sevashrama to thousands of diseased and poor Narayanas who are drawn to Benares from all corners of the country. During the year under review the Home supplied free medicines to 13,254 outdoor patients, and admitted 1,144 indoor cases, of which 13 were accommodated in the refuge for invalids and widows. The outdoor relief department distributed money or weekly doles of rice to 143 families and persons. Six boys were admitted into the Boys' Home which is under the care and guidance of an experienced and qualified Sannyasi worker. The spinning and weaving class trained a number of boys, and supplied the Home with the requisite clothing, bed-sheets etc.

The total receipts of the Home during the year including the previous year's balance amounted to Rs. 62,686-7 as. and the total expenditure came up to Rs. 37,254-4-3 leaving a balance of Rs. 25,432-2-9. The Home earnestly appeals to our generous countrymen for contributions towards its permanent General Fund.

Contributions will be thankfully received at the following addresses:—(1) The President, Ramakrishna Mission,

Belur P. O., Dt. Howrah, Bengal. (2) The Hon. Assistant Secy., The Ramakrishna Mission Home of Service, Laksha, Benares City, U. P.

Miscellany

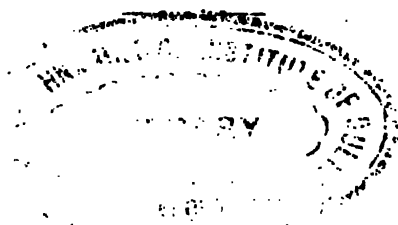
The opening ceremony of the new outdoor dispensary building of the Ramakrishna Mission Sevashrama, Kankhal, Hardwar, took place on Monday, the 21st May last in the midst of great rejoicing. Discourses suitable to the occasion were delivered by a learned Sadhu of the Kailash Math as well as by Mr. Jamunadas Harakhji of Bombay and Prof. Bidhu Bhusan Datta, M. A. of the Gurukul University, Kangri.

We are glad to learn that Sett Naraindas Thackersy Moolji of Bombay has promised a donation of Rs. 4000 (of which Rs. 1000 has already been paid) for a suite of three rooms in the present structure, to be called the "Lilabai Charitable Dispensary Building," and has also offered the interest of the sum of Rs. 27000 to be paid every six months for the maintenance of the "Srikrishna Sudama Aushadhalaya" to be located in the said "Lilabai Charitable Dispensary Building."

The Kalma Ramakrishna Seva Samiti celebrated its annual Sri Ramakrishna Festival on the 19th and 20th of May last. In a ladies' gathering held on the 19th, Srimati Ambika Devi gave away prizes to the girls of the Srikali Pathshala—a free primary school conducted by the Samiti. In the afternoon of the same day Swami Mahadevananda of the Sri Ramakrishna Math, Dacca, opened a small exhibition of local products. The next day about a thousand people assembled at the Ashrama compound to take part in the celebration and partook of the holy Prasad.

The annual meeting of the Samiti was held in the afternoon. The Secretary read the yearly report which spoke of the good work done by the Samiti. Some 22 students were trained in the art of weaving in the Vivekananda Shilpa Bhavan. The newly started Charitable Dispensary treated 309 cases in the course of the four months of its existence. It is a great pity that the Samiti is suffering badly for want of sufficient funds, and had to close the Sri Ramakrishna Pathshala—a free primary school for boys—conducted by it.

We hope the generous public will come forward to help this philanthropic village institution. Contributions, however small, will be thankfully received by the Secretary, R. K. Seva Samiti, P. O. Kalma, Dacca.



Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरानिबोधत

Katha Upa, I, iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

VOL. XXVIII :

AUGUST 1923

[No. 325]

CONVERSATIONS WITH SWAMI TURIYANANDA.

5th July, morning.

The Swami was shaving, when a Brahmacharin saluted him. At this one of those present remarked that one should not be saluted when one is shaving, or drinking water, or is carrying fire.

The Swami—That is to say one should be careful not to disturb another on occasions like these.

Noticing that the Brahmacharin saluted him from onside he said, "One should salute another in front, so that both may see each other. Otherwise one might as well salute mentally. Some say that so many injunctions and prohibitions are not good, they hamper freedom. I also used to think they were right. But the older I grow the

more I find such statements are of no value—utter nonsense. Restrictions are necessary. A thing is simply abused when it is given to those who are not qualified. It does not help towards freedom, rather it fosters license. But the man of realisation is always beyond all injunctions and prohibitions.

5th July—5 p. m.

It is drizzling to-day, but the heat is very oppressing. The Swami is seated in an easy-chair and says, "It is very troublesome to sleep in the verandah—there is not a breath of air." Then turning to Swami A. he said: Well, what's the use of taking all this trouble? They are doing so much for this body, but is it any way the better? *शरीरं क्षयमंगुलम्*—'The body is but fragile.'

On being asked about the young man of Comilla who had renounced, he said, "He seems to be possessed of Vairagyam. He had initiation from a sage in Bengal and has been living according to his instructions for the last eleven years or so. He seems to be a good man. He came here another day, when I first came to know him. There are Bengali Sadhus of the Ramanuja sect also, at Benares."

Referring to a boy Swami A. said to the Swami, "Sir, there was a proposal to put him in the Boys' Home."

The Swami— Didn't K— speak to you about another boy who having passed the Matriculation Examination wants to come here for studying in College? What did you say to that?

Swami A.— How can we say before seeing him whether he can be put with young boys or not? But we shall try to do all we can for him, after he comes here.

The Swami— In our opinion, when there is such an institution, it should be allowed to grow. It would be unwise to check its growth.

Swami A.— My idea is that if any real orphans come, they must be provided for in the Home. While those who can afford to pay their own expenses should better arrange elsewhere.

The Swami— The country has taken up the idea of the Sevashrama. Don't you see how many Seva-samitis are being started? Now we can stand by and let the thing be in the background. I had a talk about this with Swami Saradananda. We have not as yet been able to do anything for education. But this is a task that should be taken up now.

Swami A.— Sir, in the verandah of our Boys' Home we can start a class for day scholars, but there arises the difficulty that the boys so much lose sight of their own interests that when they come to understand that they have neither to pay school-fees nor fines, they begin to be very irregular.

The Swami— They should be warned and expelled. D— Babu also wishes that such a school be started. — has offered some land for it, and the girls' school has already been opened. He is now in want of capable teachers for boys.

Well, I don't find really capable men. Now so

many graduates are coming, but one vainly looks for that spirit in them. I am not making any sweeping remark, but the majority are a bit wayward. Their idea is that when they have left home they should by all means avoid exertions. They think of doing their bit of allotted work, and no more. And there is the regular provision for food. But no real progress will be made until they come to look upon all Sri Ramakrishna's children as their nearest and dearest, and have brotherly feeling for all co-workers,—just as they used to do with their parents and brothers at home. It is going on somehow now, but one notices signs that betoken great danger ahead, after the elder generation is gone. Then things will come to a pass. Men are not being trained. Some, again, remark that these are Swamiji's ideas—not Sri Ramakrishna's. Goodness gracious! Are Swamiji's views different from Sri Ramakrishna's? If any has doubts, why doesn't he come forward and have them solved? Discussions are always beneficial.

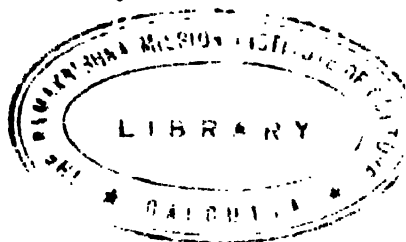
Do you know — who was in Madras? He also holds the same view. When I was lying seriously ill at the Holy Mother's place in Calcutta, I used to have long discussions with him. He would not be convinced anyhow. Besides, it is useless to talk to such boys. They would refuse to be convinced of anything except what they have taken into their heads. And they would say, "Let us first find out some truth through contemplation, and afterwards we shall work."

Once I spoke strongly against this attitude of

his, and S— gave him his version of the matter. The discourse had greatly appealed to S—, so he put it very strongly, adding things that I had never spoken. Then — wrote me a big imploring letter, to which I replied saying that most part of it I had not said.

Everybody says he would practise meditation and Japam. But does he really do that? And is this the only way to realisation? To be in the Order and not accept its creed is very bad. One must see what the creed is. They would take all the advantages of the Mission but won't accept its creed. The spirit of Swamiji—that he would be born a hundred times simply to serve others,—this is the creed of the Mission, which they should by all means accept. Otherwise why should they be in it? Are there not lots of monks? Beg your food and meditate.

Among the new batch I find S— is the right kind of boy—with plenty of energy, but he has not got a very good physique. He said to Maharaj, "I will do whatever you will order me to,—but if I fail, you will have to go yourself." He took up the work with courage and his latent powers were aroused. If one goes on working in this spirit, there comes a time when the inner powers flash all of a sudden.



OCCASIONAL NOTES.

“THE absorption of life in great cities is really the danger which most threatens modern humanity with decadence.” These poignant words of A. E., the great practical idealist of modern Ireland, are literally true of India—a typically rural country. The unrestricted growth of industrialism is bringing into existence big cities and towns absorbing the best brain and wealth of the land. This dreadful exploitation is impoverishing the village and is threatening to break down the whole structure of India’s economic life. It is creating a homeless proletariat unknown in the India of the past. It is compelling the common villager to forsake the plough, arts and crafts to serve as a wage-earner in the big centres of industry and commerce. It is driving the middle class people out of the village to eke out a miserable subsistence at the office desk as ‘salarial’—another landless community that is being manufactured by modern civilisation. Besides, the charms and enjoyments of the city life are inducing the aristocracy and the wealthy to quit the homesteads of their forefathers who possessed a living interest in their ancestral villages and liberally contributed to the general welfare. This mad rush from the country to the city is a serious menace to the rural life in India. The town is growing inordinately out of the spoils of the village, little thinking that in so doing it is undermining the very foundation of its own economic life.

This clash of interests between the town and the village is one of the greatest tragedies of the present age of industrialism. The city deprives the village of its resources of men and products, and gives it nothing substantial in return. "Of all thieves," said Mr. E. L. Elmhirst in an illuminating lecture on "The Robbery of the Soil," published in the *Modern Review*, "the cities are the most ruthless. In the race to satisfy their demands the present individualistic type of Society, with its enslavement of the uneducated masses, its lawsuits, its lack of culture and of all finer feelings and ideals, has completely obliterated the old common life in which all, from the Brahman at the top to the labourers at the bottom, were servants of the common welfare. Now-a-days, in the scramble for gold and power, nutritious food, sanitary considerations and civic amenities are sacrificed. The soil is given no chance to do its part, and poverty and disease, famines and fighting in law courts, complete the dismal picture." The townspeople are not yet alive to the grim consequences of their merciless exploitation of the village. But retribution has already set in, and the urban people have commenced to pay heavily for their sins. The abnormal rise in the cost of living, the miseries of unemployment and various other acute distresses prevalent in the towns are the natural effects of the break-down of the rural economic life. And for this the townspeople may, to a great extent, be held responsible.

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A form of aggressive individualism is replacing

the old communal spirit of rural India. It is cutting the villager away from the homestead of his ancestors, and is making him lose all the interests that linked him to the country and its tradition and culture. This implies a great moral and cultural loss to the individual and the community alike. Away from the checks and influences of the communal life, and as it often happens, of also the family life, the labouring and the middle classes fall easy victims to the temptations that surround them in the towns. While the people that are left behind in the villages, especially in those situated near big cities, suffer no less from a disastrous moral break-down proceeding side by side with their economic ruin.

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The picture of a modern village in India is indeed very saddening to paint. Almost everywhere there is found the poverty of food, scarcity of good water, neglect of sanitation, and prevalence of disease. The old spirit of co-operation is gradually dying out in most villages. And the relics of the ancient system are all that proclaim its past beneficence and glory. The caste trade guilds of ancient India are rapidly disintegrating. The bands of religious mendicants who wandered all over the country singing devotional songs are becoming rather scarce. Through their Bhajans and Kirtans they used to disseminate the spiritual thoughts and ideals of the nation, and bring home to the people the highest purpose of human life, individual and collective. The communal Pujas and Yatras, Kathakathas and Sankirtans which instilled

into the minds of the villagers the religious culture and traditions of their forefathers, are becoming rarer and rarer with the flow of time. Jealousy and competition are gradually taking the place of love and co-operation which once made the village life one of peace and plenty, piety and simplicity.

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The break-down of the village community is one of the main causes of national degeneration in India. And in this matter the responsibility of us, the so-called educated classes, is by far the greatest. We have been sucking the life-blood of the 'illiterate' villager without giving him anything in return, have been educating ourselves at his cost wilfully keeping him in ignorance, and have been enjoying the luxuries of the town life by impoverishing him in a most heartless manner. In short, we are shamelessly making the villager subserve our economic interests in every possible way. This reckless exploitation can no longer be carried on with impunity. It is high time for us now to stop the 'robbery,' to realise that the interests of the village and the city are identical, and to take up immediately the question of village reconstruction in all earnestness.

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Grave dangers await us, the so-called upper classes, if we do not put a stop to the present exploitation and oppression of the masses. There is a limit to human patience, and this limit has already been reached in the case of these common people in India. A spirit of revolt has been born in their hearts. And who knows that they will not rise

against us, the oppressors, like the poor and down-trodden in other lands, unless the wrongs are immediately righted? There is still time, and we may yet save ourselves from the great disasters which are sure to overtake us if we do not mend our ways. "Remember that the nation lives in the cottage. But, alas! nobody ever did anything for them..... When the masses will wake up, they will come to understand your oppression on them, and by a puff of their mouth you will be blown off! Therefore, I say, try to rouse those lower classes from slumber by imparting learning and culture to them. When they will awaken—and awaken one day they must—they also will not forget your good services to them and will remain grateful to you." We have not yet paid any serious attention to this warning which the Swami Vivekananda gave us, the so-called upper classes in India, some twenty-five years back.

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At the back of our criminal neglect of the villages lies a narrow mentality bred by the present educational system in India. All the institutions of higher education being as a rule situated in the heart of cities, they create in us an all-absorbing interest in these centres of learning. Besides, there is practically no touch between the university and the village, and we naturally come to lose all interest in the latter. And proud as we are of our literary attainments, we look upon the rural areas as seats of ignorance and superstition, and upon the 'illiterate' villagers as objects of disdain and contempt, although illiteracy does not necessarily mean want of culture and wisdom. Thus our

defective educational system, instead of serving as a unifying factor, is raising great barriers between the city and the village, between the educated classes and the masses. This isolation has so much circumscribed our mental outlook that we are inclined to think that the welfare of India depends primarily upon the improvement of the town, and that the salvation of the nation lies principally in the well-being and prosperity of the so-called educated classes. But nothing can be further from the truth. We are yet to understand that the main problem of India lies in the village, the home of the nation, and that the regeneration of the Indian people depends greatly upon the elevation of the masses and in the awakening of their lost individuality and potential powers. The great task before us then is to help them to stand on their own feet, to solve the momentous problems that are peculiar to them, and also to join hands with the other classes in facing boldly the complex questions lying before the whole country.

* * *

On the communal life of the village rests the edifice of our national well-being. The reconstruction of the village self-government is, therefore, of primary importance to our national regeneration. But before we take up this work in right earnest we should realise in our heart of hearts that the greatest need of modern India as well as of most other countries in the world, is what A. E. thinks to be most essential for Ireland's national well-being—and this is "to create national ideals which will dominate the policy of statesmen, the actions of

citizens, the universities, the social organizations, the administration of State departments, and unite in one spirit urban and rural life." We are to bring home to the people these great ideals by our life and action. The sensations and agitations of our cities have been tried but found wanting. They can never help us to achieve our end. To accomplish this we are to shift now the centres of our activity from the city to the village, and build up our communal life from its very foundation.



SWAMI VIVEKANANDA PUT TO THE TEST

[*Free rendering from Swami Saradananda's*
"Lilaprasanga."]

AS instances of how Sri Ramakrishna tested his disciple Narendranath, later known as the Swami Vivekananda, we relate the following incidents.

The arrival of Narendranath at Dakshineswar was always hailed by Sri Ramakrishna with intense joy and exaltation of spirit. Even seeing him from a distance the Master's love would flow out toward and, as it were, enfold the disciple. Innumerable times we have witnessed how at the sight of Narendranath Sri Ramakrishna overcome by emotion would stammer, "Here comes Na—, here comes Na—," unable to complete the sentence, and would then enter into Samadhi.

After Narendranath had been coming to Dakshineswar for some time the day came, however, when all this changed and Sri Ramakrishna

began to treat him with utter indifference. Narendranath came one day, saluted the Master and sat down before him. But this time the usual inviting and loving welcome was not forthcoming. The Master neither greeted him nor inquired after his welfare. After looking at him once without a sign of recognition, as if he were a stranger, Sri Ramakrishna sat again silently immersed in his own thoughts. Narendranath, thinking Sri Ramakrishna to be absorbed in a deeper mood, left the room and joining Hazra, a devotee who was seated on the verandah, began to talk and smoke with him. But later when he heard Sri Ramakrishna talk to others he went back into the room. Again the Master did not speak to him. Furthermore, turning his face away from him he lay down on his bed. This attitude of indifference he kept up all day. Toward evening Narendranath after saluting the Master returned to Calcutta.

A week later, when he came again, he found Sri Ramakrishna's attitude toward him unchanged. He spent the day conversing with Hazra and others and before dusk returned home. The third and the fourth time it was the same. But Narendranath without resenting this continued to visit Sri Ramakrishna exactly as before.

In between these visits Sri Ramakrishna sometimes sent someone to his home to enquire after his welfare. But whenever Narendranath came near him he treated him with indifference. This went on for more than a month. Sri Ramakrishna noticing that Narendranath continued to come to him, one day called him to his side and said, "Tell

me, how is it that though I don't speak a word to you, you still continue to come here ?”

Narendranath replied, “Sir, it is not your words alone that draw me here. I love you and want to see you, therefore I come.”

Sri Ramakrishna, highly pleased with the answer, said, “I was only testing you to find out whether you would stay away when I did not show you love and attention. Only one of your calibre could put up with so much neglect and indifference. Anyone else would have left me long ago and would never have come again.”

Another instance will enable us to fully appreciate what stuff Narendranath was made of and also the intensity of his direct God-vision.

Once Sri Ramakrishna calling Narendranath to Panchavati, said to him, “You see, through the practice of severe spiritual discipline (‘Tapasya’) I have long ago acquired supernatural Yogic powers. But what use can I make of them? I cannot even keep my body properly covered. Therefore with the Mother's permission I am thinking of giving them over to you. She has made known to me that you will have to do much work for Her. If I impart these powers to you, you may use them when necessary. What do you say to that ?”

Since the blessed moment when Narendranath first saw Sri Ramakrishna he had observed various divine powers in the Master. He had therefore reason to believe Sri Ramakrishna's words. But his natural yearning for God prompted him not to accept these powers without due consideration. After reflecting for a moment he asked, “Sir, will

these powers help me towards God-realisation?"

Sri Ramakrishna replied, "No, they will not do that, but they will be very helpful to you when after realising God you engage yourself in doing His work."

Hearing this Narendranath said, "Then I don't want them. Let me first realise God and then I will decide whether I want them or not. If I accept these wonderful powers now, I may forget my ideal and making use of them for some selfish purpose may come to ruin."

We are not able to say for certain whether the Master really wanted to impart these supernatural powers to Narendranath or whether he simply wanted to test him. But we do know that he was greatly pleased when Narendranath refused to accept them.



OUT OF THE VEIL.

WHOEVER has stood by the seashore,—of course 'with a heart that welcomes and receives,'—and watched the countless lines of billows, roaring and dancing, dashing and vanishing, may have asked the question within himself—"Where are these mad dancers from, whither do they go, and what is all this roaring and dancing for?" And had he watched a little more closely he might have read his answer, too, in that gigantic phenomenon itself. From the vast ocean they come, to the ocean again they go, and it is the wind that makes them dance and roar like that. Standing on the narrow ridge of life surrounded by the vast ocean of the unknown, man has often asked the very same question, especially when buffeted by waves of misfortunes that blasted

his hopes or snatched away those nearest and dearest to his heart. But vainly has he attempted to comprehend the reality behind the world of phenomena. His proud, rational nature is pained to remain so shrouded in the mist of ignorance. There cannot be any peace for him in darkness. An offspring of Light, he feels an inmost craving after knowledge which really forms the very background of his existence. He feels that he has a right to know, and that he would, only if he could, fathom the whole mystery of nature and be her master. Alas! the poor instruments of his knowledge, maimed and mangled as they are, return buffeted and baffled. He feels that he can know but in fact he cannot. This is the first wing of the mysterious veil of Maya or contradiction in Nature that man is ever attempting to remove.

Again he wants 'to be,' to exist eternally. But capricious Nature only brings home to him the stern fact that nothing can hold permanent existence on her bosom. Despair overpowers him and life seems to be a burden. At such depressing moments a sweet voice from within speaks at times to his soul that he has been existing through eternity, nay, he has a right to exist and nothing on the face of proud nature can debar him from his divine right. He feels that he can exist but in fact he cannot. This is the second wing of the mysterious curtain of Maya.

There is a third wing too, to complete a mysterious triangular fold, as it were, to hold the helpless soul within. He wants to enjoy. Just like the musk-deer his life-long endeavour has been to hunt after pleasure, which he fondly believes he can find in sense-objects. But alas! they are evanescent and slip through his fingers while he tries to get a firm hold of them. He gets only a shadow of what he wants. But can he give up the quest? No, something within urges him to believe that bliss is his eternal, true nature and that all his sorrows and miseries are but things foreign to him. Aye, he is a child of bliss deprived of his rightful patrimony. He wants to enjoy but in fact he cannot. This is another

phase of the painful contradiction in Nature—the Maya of the Vedāntists.

Thus is man whom God created 'after His own image' completely bound by the three-winged mystic curtain of Maya. He wants to know all, but he cannot. He wants to exist but is dragged away by all-powerful death. He wants to drink deep of the cup of joy, but it slips off his lips.

Since the very dawn of creation the one end of all human activities has been to remove all the impediments barring the way to Sat-chit-ananda or Existence, Knowledge and Bliss Absolute. In the Upanishads, the earliest records of human thought, we find repeated attempts to pierce the mysterious curtain that veils the Truth. Nachiketa, the young lovely herd of one of the most poetic of the Upanishads viz. the Kathopanishad, makes his adventurous journey to the land of the departed and asks Yama, the king thereof, about the secret of immortality. He enquires :—

"There is this doubt amongst us, as to what happens to man when he dies. Some declare that he exists, others that he does not. I want a solution to this great mystery."

Yama at first tries to keep from him the secret. But the indomitable young seeker after Truth is determined to have it. So Yama, after testing his capability for receiving the highest knowledge, has at last to disclose the secret of secrets and impart to him the Atma-jnana or Self-knowledge which leads to true immortality.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न ममृतं कश्चित् ।

अज्ञो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

"The knowing soul is not born, nor does it die. It has not come into being from anything, nor has anything come into being from it. This unborn, eternal, everlasting one suffers no destruction, even when the body is destroyed."

In another of the Upanishads we meet with a true seer who thunders forth the truth :—

मृत्यवन्तु विश्वेऽमृतस्य पुत्रा, आ ये धामानि दिव्यानि तस्युः ।

* * * *

वेदाहमेनं पुरुषं महान्तमादित्यवर्षं तमसः परस्तात् ।

तमेव विदित्वातिदृष्ट्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

“Hearken, O ye, children of immortality, and O ye that dwell on high, I have known the Atmam, the mightiest Being who is effulgent like the sun and is beyond all ignorance. By knowing Him alone one can attain immortality. There is no other way.”

The Mundakopanishad has another wonderful record of an attempt to remove the veil that hides absolute knowledge. Therein Shaunaka, the pupil, approaches Angirasa, the Rishi, to know the one fountain-head of all knowledge and inquires :—

“O Sir, what being known everything else is known ?” Thereupon the great sage makes an exhaustive and most thorough-going analysis of the different branches of knowledge and classifies them under two main heads—‘Apara’ or inferior and ‘Para’ or supreme. All the Vedas and the sciences connected with external nature, he classes under ‘Apara-vidya’ which cannot lead to knowledge absolute. But that by which the knowledge of the omniscient and omnipotent Self is attained he calls ‘Para Vidya’ or knowledge absolute.

तमेवैकं जानय आत्मानम् । अन्या वाचो विमुञ्चय ॥

“Leaving aside all external knowledge, know the Self, the knower of all knowledge.”

Because He is the one source of knowledge, in Him is everything else fixed as the spokes of the wheel are to the nave. That self-effulgent Reality, the revealer of all knowledge, being known, all the knots of the heart are loosened, all doubts vanish and all Karma is destroyed.

For He, the Self, is all-in-all ; all kinds of knowledge are but partial knowledge. Just as the secret of electricity being known, all the various manifestations of electrical energy are known thereby, likewise the Self, the one universal intelligence, being known, nothing remains unknown.

Lastly, as regards the third wing of the mysterious curtain viz. that which conceals eternal bliss, we find a highly scientific and subtle analysis as also a wonderful revelation in the sixth.

Brahmana of the Chhandogya Upanishad. Therein Narada, a profound scholar who had mastered all the Vedas and other branches of learning, religious and secular, feels miserable in spite of his vast attainments. Finding no way to peace he goes to Sanatkumara and beseeches the sage to lead him beyond all sorrows.

Sanatkumara gives an inward turn to Narada's restless mind and makes him comprehend subtler and subtler truths until the pupil realises the 'Bhuma' or the Unlimited. Declares the sage :—

यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति, यमेव सुखं भूमा त्वेदं विजिज्ञासितव्य इति ।

"That which is unlimited is Bliss, there cannot be any happiness in the finite. The Infinite alone is Bliss, so the Infinite alone is to be known."

All sorrows, the sage asserts, arise out of the feeling of want. But when a person sees everything in the One, his real Self, all his wants are fulfilled. And the cause of sorrow is removed. So in order to transcend all sorrows he is to know the Atman that pervades everything. He concludes :—

"The Self is below, the Self above; the Self is behind, the Self in front; the Self is to the right, the Self to the left; the Self is all-in-all. He who sees, meditates and realises thus, delights in the Self, plays with the Self and communes with the Self. He finds his bliss in the Self, is freed from all bondage, and all his desires in all regions are fulfilled."

So we see that when the Atman is realised, all sorrows vanish. Unless and until we know this there will be no piercing of the veil, no cessation from births and deaths, doubts and misgivings, pangs and pains. This Atman is the one goal of our life, our divine heritage, our real nature and our native home. From this Atman we come, to this we return. The present troubles and tribulations of our life result only from ignorance.

Now the question arises—how to realise the supreme Truth? The Vedanta, the most catholic and rational science of religion, allows as many means as there are men on earth.

It is nothing but bigotry to demand that one particular method should suit the taste and capacity of one and all. This unreasonable demand has done incalculable mischief to human society. But if we once look into the Upanishads we shall be astonished to find that the Rishis therein never cared to quarrel with the details. They were eager to discover the general principles, the higher laws that would explain every detail. So the first question they would put to any seeker after truth was, "Are you sincere? Do you really want the Truth? Do you sincerely hanker after it as a drowning man pants for a breath of air? If you are contented at heart with your present life of sense-enjoyments and have come to satisfy your idle curiosity, the Truth will never be revealed to you. Sri Ramakrishna, the prophet of Dakshinেশ্বর, truly observes :— "Have that intense hankering for Truth even as the miser longs after gold, the cow pants after her missing calf, and the devoted wife keenly feels for her absent husband. Then the Truth is bound to reveal itself."

The method and means as laid down in the Upanishads may, however, be classified under two main heads, viz. the path of Jnana or knowledge, and that of Upasana or devotion. The path of knowledge, that is the direct path, suits only a few brave souls who, after thoroughly examining all enjoyments, here and hereafter, have been fully convinced of their littleness and futility and feel no attraction for them. Nothing short of the Truth can satisfy them. They struggle hard and stake everything near and dear for its realisation. But we seldom meet with such souls. The majority are attached more or less to the charms and enjoyments of the world. For such, the Srutis prescribe the indirect path of Upasana or devotion.

Whatever may be the detailed working out of the principles, this much is sure that for the realisation of truth, relative or absolute, three processes are always involved, viz. श्रवण, मनन and निदिध्यासन. The Truth is first to be heard from the perceptor and the scriptures, and a conviction should be gained thereof. The next step is to think over it with or without the help of a concrete object. As long as a person requires something

concrete for his meditation he is an Upasaka, but when he can do without it and comprehend the Truth itself he is a Jnani. The third step is Nididhyasana or a constant dwelling on the knowledge. In the case of a Jnani it flows as knowledge itself, of course reflected in the clear mirror of the mind. But in the case of an Upasaka it takes the form of love or devotion. Just as a man engaged in plucking flowers to make a garland for his beloved, feels in his heart of hearts a constant flow of love, nay, he feels himself transformed as it were into love itself, similarly the Upasaka realises his self in the form of the Upasya or object of worship which he has taken up as the symbol of the unembodied Self. So the difference lies only in the detailed working out of the principles, according to the tastes and capacities of the persons concerned.

In conclusion, we must add that whether a person chooses the direct or the indirect method in going beyond the painful contradiction in Nature already referred to, he must, first of all, feel that he is in bondage and must have the eagerness to cut that asunder. This eagerness would give rise to the power of discrimination between the good and the pleasant, and discrimination will tell him to reject the pleasant and embrace the good. Without these all talks would be useless, all endeavours futile. Truly therefore has it been declared by the Sṛuti :—

नाबमात्मा बलहीनेन लब्धो न च प्रमादात् तपसो वाप्सलिकान् ।

एतैरुपायैर्यतते यस्तु विद्वान् तस्यैष आत्मा विद्यते ब्रह्मधाम ॥

“The Atman can never be realised by him who is weak either physically or mentally, nor by him who is careless or unwilling to practise the necessary external renunciation suited to his position. But to the wise man who tries with these means at hand, the Atman will surely open the portals of the castle of Bliss.”

SWAMI JNANESWARANANDA.



THOMAS A KEMPIS.

I.

(HIS LIFE.)

THOMAS A KEMPIS, the author of "The Imitation of Christ," was born in the year 1379 at Kempen, a small, prosperous town, about forty miles north of Cologne, in a flat, fertile country along the Rhine. His family name was Haemerken. But when he became a monk this name was dropped and he became known as Thomas of Kempen.

His parents, John and Gertrude, were of the labouring class, his father being a worker in metal. They were frugal, hard-working people, fairly well educated, with a great love for simplicity and godliness. His mother was sedulous in the education of her children, attentive to her household duties, abstemious, modest and not given to much talk. She closely watched over the growth of her two children, two boys, John and Thomas, of whom John was the elder by fifteen years. She had for a time kept a little school at Kempen, and she was therefore able to give her sons the rudiments of education.

The training which the boys received at home from their pious parents gave them a strong religious bent of mind. John had been sent to a school at Deventer (in Holland) and in the course of time had joined a monastery near Zwolle. And now, twelve years later, when Thomas was thirteen years old, he also expressed the desire to devote his life to the service of God and his fellow-men by embracing the monastic life.

The parents would have liked to retain him by their side to be their comfort and support during their declining years. But putting aside their own interests they encouraged the boy in his holy resolutions. Offering their child to God and blessing him, they sent him on a long journey of a hundred miles to join his brother at Deventer. They never saw him

again, for Thomas never returned to his native town; and they died before he became famous.

Thomas fared well during his long tramp from Kempen to Deventer, for the country through which he passed was inhabited by hospitable, kind-hearted peasants, who gave him food and lodging. But when he arrived at his destination he learned that John had gone to a monastery at Zwolle. The place, however, was not very far, and cheerfully he continued his journey. At last he reached the monastery, and here the two brothers met after a long time. The meeting was a happy one, for from the very beginning the brothers felt a great attraction toward each other, an attraction which warmed into a tender friendship.

John having been greatly benefited spiritually by the education he had received at Deventer, determined that his brother should have the same advantage. He, therefore, sent him with a letter of recommendation to Florentius, the saintly and scholarly Rector of the Brothers of Common Life at that city.

The revered Father, being moved with pity toward the poor but talented lad, received him very kindly, and kept him for some time in the House of the Brothers of which he was Rector. He prepared him for school, and gave him the books he stood in need of. When Thomas was ready to attend the town-school, he placed him in the house of a devout matron who showed him and other students much kindness.

When Thomas was eighteen years old, Florentius took him back to live in the house of the Brothers who offered a helping hand to poor students, providing them with food and lodging. There were then in the house some twenty priests and three lay-brothers, of whom one was the steward and did the marketing, one was in charge of the kitchen, and the third mended the clothes.

The town-school, although really an independent institution, was connected in various ways with the Brother-House. The Brothers had charge of part of the instruction, and

zealously contributed to the maintenance and advancement of the pupils.

Thomas, while still going to school, took part in the devotional exercises of the Brothers; and was drawn into their pious modes of life which filled him with admiration. Never before—so he tells us—had he seen men so devout, and so full of love towards God and their fellow-men. Living in the world, they were altogether unworldly. They were of one heart and one mind in God. What each possessed was held in common; and being content with plain food and clothing; they took no thought for the morrow.

The Rector of the school was also choir-master of the church, and by his orders Thomas used to sing in the choir together with his school-fellows. He studied grammar, logic, ethics, the Holy Scriptures, and copying of manuscripts. All that he needed was provided for him by the Brothers.

In the serene and simple surroundings in the Brother-House Thomas was happy. His room-mate was a boy of his own age, Arnold of Schoonhoven, a boy of admirable piety, and sweet, amiable disposition. The boys became intimate friends and encouraged each other in holiness.

When Thomas was twenty years old he had attained to a degree of scholarship that would have enabled him to take up the specialised work of a university. But his mind was given to God; and moved by a dream and the advice of the saintly Florentius he sought admission to a newly established monastery at Agnetenberg, near Zwolle, of which his brother was Prior.

After six years of probation, during which time he made additional studies to fit himself for the monastic life, he was in the seventh year professed, that is, he received the religious habit. In the following year he took the final vows; and in the year 1413, when he was thirty-three years old, was ordained as priest.

At this monastery, shut in from the noise and strife of the world, Thomas à Kempis spent practically seventy years of his long life. Occasionally his duties called him away on

short journeys, but otherwise he knew only the world within the monastery walls, where he was perfectly contented. It was a life of prayer, study and labour.

The monastery stood on a solitary hill at no great distance from the town of Zwolle. At the foot of the hill flowed the little river Vechte, a stream abounding in fish. With great labour the barren hill was made fertile. The monks planted an orchard and gardens, and laid out paths and roadways. Besides these manual labours, the good monks spent many hours in their religious duties and intellectual occupations. They studied, wrote, and transcribed manuscripts which they sold to secure funds to defray their expenses.

Thomas was a skilful copyist. He transcribed the Roman Missal, a large number of mystical and devotional treatises, and the entire Bible, which took him fifteen years to accomplish. He wrote, besides "The Imitation of Christ," biographies of Groote and Florentius and nine of their disciples. He also wrote handbooks for novices and other religious treatises. He taught the young members of the monastery and was often called upon to deliver sermons.

In addition to these various occupations he wrote the chronicle of the monastery and assisted in the choir for he was an accomplished musician. He loved books, and whenever an opportunity offered he would retire to his cell to read "a little book in a little nook." But most of his spare time was spent in prayer and meditation.

In 1425 he was made Sub-Prior of the monastery, and in 1432 Procurator. But this office was not to his liking as the outward duties connected with it abstracted him too much from meditation and his more profitable labours as an author. He was soon relieved of it and re-elected as Sub-Prior. This post he resigned in 1456 and afterwards he held no particular office in the monastery.

As life passed he became more and more rapt in mystic visions. "His cell was his Paradise, the Church or choir his Heaven, and the Word of God his food." He had given his message to the world and he was now realising this message

in his own life. The only sadness that entered into his life was that one by one he saw most of his brother-monks, including his brother John, laid at rest in the little cemetery near the cloister.

In his old age he suffered from dropsy and in the year 1471, when he was ninety-two years old, he fell asleep in the Lord.

He was a man of somewhat less than average height, inclined to corpulency. His massive features had a healthy, brownish complexion. He had bright, piercing eyes, the sight of which was so good that even in his old age he did not require spectacles. He was a man of quiet, cheerful disposition, not given to argumentation or vain words, but always ready to instruct those who came to him for advice. The love of God and the happiness of unbroken fellowship with Him, was the ultimate object of all his efforts. And this object he attained to a wonderful degree. His whole being was imbued with the love of Christ, and peace and blessedness filled his heart.

* * * * *

SWAMI ATULANANDA.

CHRISTIANISED HINDUISM AND HINDUISED CHRISTIANITY.

THE spirit of reform is by no means foreign to Hinduism as its critics often wrongly believe. On the other hand, it is part and parcel of the inexhaustible vitality of the eternal religion of the Vedas. It asserted itself again and again in the form of various revivalistic activities whenever the necessity arose. At present this spirit is finding its expression in various reform movements helping the people to break down the encrustations and realise the fundamental principles and universal ideals of their religion. The fountain-head of this inspiration lies in the heart of Hinduism itself. The

impact of alien cultures is only an apparent cause of the renaissance. But superficial critics, specially among the Christian missionaries, who are unacquainted with the true soul of Hinduism, and are ignorant of its phenomenal power of assimilation and adaptability, rush in to attribute this reformation solely to the influence of Christianity and the labours of Christian missionaries in India.

The Literary Digest quotes a missionary, Bishop Fred B. Fisher, who after finishing thirty thousand miles of tour in India, is reported to have remarked—"The big reform movements in Hinduism, Mohammedanism, and Buddhism, everywhere to be found in India, are part and parcel of the Christianizing process. From the Roof of the World to the Indian Ocean this new awakening of the old, dead faiths is evident. We hear a great deal about 'modern Hinduism,' 'modern Mohammedanism,' which are, however, contradictions in terms. To modernise Hinduism and Mohammedanism is to destroy them as they have hitherto existed. The Word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving forces in the modernization of Indian religions, which are taking them over unto themselves, incorporating the principles of Jesus into their own beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it. It is one and the same thing in result." These words betray both the ignorance and the religious bias of the Bishop. The only redeeming point in the remarks is that they clearly indicate how the Christian missionaries are learning to be less ambitious than before. The saner among them are realising more and more the wonderful vitality and resisting power of the great non-Christian religions, and are giving up the hope of the wholesale assimilation of their followers into the body of the Christian Church. They are now even prepared to be satisfied by Christianising the pagan religions and claiming their followers as their own !

None can gainsay the contribution of Christianity, or to be more accurate, of the Western culture—for they are by no means


synonymous—to the modernisation of Indian religions. But to attribute all the credit for this reformation to an outside impetus is to misread the whole fact. The Bishop confuses the minor with the main cause, and this he does evidently with a view to make a case for organised Christianity which, to quote a Christian writer, “is falling rapidly into the final stages of decay” in its own land.

A new era of synthesis is dawning upon the world. Under its inspiration, religions are influencing one another and are being influenced in return. The so-called Christianised Hinduism or Hinduised Christianity does not imply any loss of individuality, but only the exchange and assimilation of each other's ideals and principles. We see in India a growing appreciation of the life of Jesus and the religion of Love preached by him as distinct from institutional Christianity which passes under that name. Similarly the teachings of the Vedānta are fast penetrating into the Western countries and influencing the life and thought of an ever-increasing number of people. And many Christian missionaries are surprised “to find the extent to which Hindu Pantheism has already begun to permeate the religious conception” of Germany, America, England and other Christian countries. The reason is not far to seek. The loftiest spiritual ideals of the East and the West are fundamentally one. The life and teachings of Christ appeal to the Hindu mind owing to their being akin to those found in the Vedic religion itself. In the same way the universal principles, as embodied in the Hindu scriptures and also in the life and teachings of Hindu saints and sages, touch the soul and satisfy the spiritual instinct of liberal Westerners mainly because these are in perfect harmony with the highest ideals of their religion and spiritual culture. In spite of the strenuous opposition of the conservative and the bigoted, the time-spirit is giving birth to a new synthetic religion and culture, unheard of in the world of the past.

This process of assimilation and inclusion is going on even in the Indian Christian Church itself. It is bringing about

a new development of Indian Christianity along Indian lines and models. Indian Christians have already begun to call in question the propriety of introducing Western denominationalism and modes of worship, and are anxious to give their religion a truly Indian expression. Actuated by the spirit of harmony, characteristic of the soil of India, they have commenced to appreciate and draw inspiration from the Sacred Books of the Hindus as well as from the songs and teachings of many Hindu saints, which, as a Christian missionary puts it, "are in reality more Christian in sentiment than some of the compositions that now find a place in the Indian (Christian) hymnary." Observes an Indian Christian writer in a thoughtful article on the probable lines of the future expression of Indian Christianity in the 'Harvest Field'— "While the present Old Testament will not be superseded, yet it will be supplemented by some of the Hindu Sacred Books. Why should it not be so? The Gita is to me a more appealing Scripture than the Book of Judges. Some of the Upanishads are more philosophical and rich than the Vanity of Vanities of Ecclesiastes. Prizing as I do some of the great Psalms, I feel there are in the hymnology of the Tamil land more loveable and diviner strains than the imprecatory Psalms of the Old Testament."

The same writer remarks in another place—"The glow of feeling that you are a sinner and that your sins have been forgiven is good, but somehow it does not suffice. The Indian nature is not much attracted by the psychology of sin; it requires, on the contrary, the symbolism of form, colour and music. In the light of these interpretations of the Indian nature the whole field of ecclesiastical forms must change. The Indian structure in our Churches with figures of Jesus and the saints, flowers, incense, bells and lamps, these, and other elements must find a suitable place." These new developments of the Indian Christian Church will be more in accord with the spirit of higher Hinduism than with that of Western Christianity. Religious enthusiasts who are anxious to see in every Hindu reform movement the triumph of Christianity will do well to observe that Indian Christianity itself is taking, as some people call it, a decidedly "Vedantic colouring." It is the spirit of the time that is making the impossible possible.



SRI KRISHNA AND UDDHAVA!

(Continued from page 275.)

उद्धव उवाच ।

विदन्ति मर्त्याः प्रायेण विषयान्पदमापदाम् ।

तथापि भुञ्जते कृष्ण तत्कथं श्व खराजवत् ॥८॥

Uddhava said :

8. O Krishna, mortals generally know the sense-objects to be sources of danger. Still how do they run after them like a dog, an ass or a goat ?

श्रीभगवानुवाच ।

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि ।

उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥९॥

The Lord said :

9. In the heart of an indiscriminating man the wrong idea¹ of ' I (and mine) ' naturally arises; then dire Rajas overtakes the mind which is (originally) Sattvika.

[¹ *Idea &c.*—in things that are not the Self.]

रजोयुक्तस्य मनसः संकल्पः सविकल्पकः ।

ततः कामो गुणध्यानाद्बुद्धिः स्याद्वि बुर्भते ॥१०॥

10. A mind under the influence of Rajas cherishes desires with all sorts of cogitation.¹ Then from a dwelling on the good points² (of a thing) the foolish man gets an inordinate hankering, (for it).

[For the idea compare Gita II. 62—63.

¹ *Cogitation*—that this thing is to be enjoyed thus, that thing in such and such a way and so on.

² *Good points*—e. g. Oh the beauty of it!—how expressive are the gestures!—and so on.]

करोति कामवशः कर्माययविजितेन्द्रियः ।

तुःकोदर्काणि संपश्यन्नजोषेगविमोहितः ॥११॥

11. Under the sway of hankering, the man devoid of self-control wilfully commits deeds¹ fraught with future misery, being infatuated by violent Rajas.

[¹ *Deeds*—Here is Rajas in action.]

रजस्तमोभ्यां यदपि विद्वान्विचिन्तयिषीत पुनः ।

अतन्द्रितो मनो युञ्जन् दोषदृष्टिर्न सज्जते ॥१२॥

12. Even though distracted by Rajas and Tamas, the man of discrimination,¹ conscious of their evils, again concentrates his mind, without giving way to inadvertence and is not attached to them.

[¹ *Discrimination*—this saves him.]

अप्रमत्तोऽनुयुज्जीत मनो मय्यर्पयन् रणेः ।

अनिर्विण्णो यथाकालं जितश्वासो जितासनः ॥१३॥

13. Being alert and diligent one should at the right time¹ control one's posture, and breath, and resigning the mind unto Me slowly practise concentration.

[¹ *Right time*—morning, noon and evening.]

एतावान्योग आदिष्टो मच्छिष्यैः सनकादिभिः ।

सर्वतो मन आकृष्य मय्यज्ञावेश्यते यथा ॥१४॥

14. In order that the mind, being withdrawn from everything, may be truly absorbed in Me, the above process of Yoga has been taught by My disciples, Sanaka and the rest.

उद्धव उवाच ।

यदा त्वं सनकादिभ्यो येन रूपेण केशव ।

योगमादिष्टवानेतद्रूपमिच्छामि वेदितुम् ॥१५॥

15. Uddhava said, "O Kesava, I wish to know

the time when Thou taughtst of this Yoga to Sanaka and others, and the form in which Thou didst do so."

श्रीमर्गवोनुवाच ।

पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः ।

पप्रच्छुः पितरं सुस्मां योगसैकान्तिकीं गतिम् ॥१६॥

The Lord said :

16. Sanaka and others, the spiritual¹ sons of Brahmā, asked their father the subtle and ultimate goal of Yoga.

[¹ *Spiritual*—lit., created by will.]

सनकादयं ऊचुः ।

गुणोष्वाधियते चेतो गुणाम्बेतसि च प्रभो ।

कथमम्बोन्यसंस्वागो मुमुक्षोरतितृतीयोः ॥१७॥

17. Sanaka and others said, "O Lord, the mind is attached to the sense-objects, and the sense-objects influence the mind. So for the man who seeks liberation and wants to go beyond them, how do they cease to act and react upon each other ?"

श्रीमगवानुवाच ।

एवं पृष्ठो महादेवः स्वयंभूर्भूतमाचनः ।

ध्यायमानः प्रश्नबीजं ताभ्यपद्यत कर्मधीः ॥१८॥

The Lord said :

18. Being thus asked, the great Lord Brahmā, who is uncreate¹ but the Originator of all beings, thought and thought over it but could not get to the root² of the question, because his mind was on work.

[¹ *Uncreate* &c.—This shows the difficulty of the problem,—it baffled the understanding of so great a personage.

² *Root* &c.—what exactly troubled them.]

(To be continued.)

REVIEWS AND NOTICES.

Vedanta Darsaner Itihas.—By Swami Prajnanananda Saraswati. Edited by Srijut Rajendra Nath Ghosh. Published by the Saraswati Library, 9 Ramanath Mazumdar's Street, Calcutta. Parts I—III are out. Each Part—Pp. 96. Price Re. 1.

This is a lucid and elaborate history of the Vedanta Philosophy, to be completed in some twelve volumes covering about a thousand pages. Besides a connected history of the highly interesting subject, this learned treatise will contain a discussion on the various systems of philosophical thought, the original Vedanta Sutras, and also a Bengali translation of Sankara's commentary on them. It will be a unique work of its kind, and the three parts before us, reflecting the vast erudition and deep insight of the author, amply justify our expectation.

The Swami ably refutes the Western scholars who hold that the Upanishads as a class are of later origin than the Samhitas, and truly observes that the Juana Kanda of the Vedas is as old as the Karma Kanda itself. He points out that side by side with the Rishis who were devoted to the performance of Vedic sacrifices, there were others who preferred the path of renunciation, and dedicated themselves solely to philosophical speculation and meditation on Brahman.

Some may find it difficult to concur with the author on all the dates of persons and events as given by him. But we have no doubt that this valuable work of his will be heartily welcomed by all lovers of the Vedanta Philosophy among the Bengali-reading community.

Gita-Vali.—Compiled and published by Brahmachari Bodha-chaitanya. To be had of Sri Ramakrishna Math, P. O. Ramna, Dacca. Pp. 83. Price As. 6.

The book is a beautiful collection of Bengali religious

songs with an alphabetical index. As songs accompanied by music appeal naturally to the heart, it will serve as an excellent medium for preaching religious ideas amongst the people. The special feature of the book is that it contains, within a small compass, a good variety of songs nicely arranged. We recommend it to every Bengali home.

Gitar Abhash.—By Srijut Hari Prasad Basu, M. A., B. L.

Published by Messrs. Chakravarty Chatterjee & Co. Ltd.,
1 College Square, Calcutta. Pp. v+122. Price As. 12 only.

The book contains three essays in Bengali, illustrating the principles and teachings of the Gita. The first essay, covering 68 pages, gives a summary of the Gita lucidly supplying the links between the chapters which are often overlooked by the average reader. People who are unable to go through or understand the Sanskrit commentaries cannot generally realise the glorious synthesis which Sri Krishna has worked out in these immortal teachings of the apparently diverse paths of Jnana, Bhakti, Yoga and Karma. The author has succeeded, to a great extent, in clearly bringing out this synthesis. We hope the book will be appreciated by earnest students of religion.

A Study of Caste.—By P. Lakshmi Narasu. Published by
K. V. Raghavulu, Publisher, 367 Mint Street, Madras.
Pp. 160. Price Re. 1-8.

The book is a plea for "the abolition of caste and the uprooting of all religion whose life-blood is caste." The author treats his subject with great erudition and vigour. But in his enthusiasm for reform, he sees nothing but evil in the Hindu social system, ancient and modern, and takes a perverse view of some of the modern religious movements in India. The book contains a valuable social history of India; but it is vitiated by virulent invectives against all religious beliefs and social systems. It is impossible to read this destructive criticism of caste without being conscious of some of the flagrant evils of the present day Hindu social system which certainly stands in need of immediate reform.

Principles of Education.—By Chandra Chakravarty. Published by Ramchandra Chakravarty, 58 Cornwallis Street, Calcutta. Pp. 112.

In this little book of fourteen chapters the author deals with the question of education in both its theoretical and practical aspects. He takes a comprehensive view of the subject and observes—"To make the best of life, not simply in the crude sense of the enjoyment of material pleasures, but in its broadest application, should be the aim and object of education."

Soham-Gita (Bengali) Fourth Edition.—By Soham Swami. Published by Suryakanta Bandyopadhyaya, B. L., Tanti Bazar, Dacca. Pp. 551.

Viveka-gatha—By the same. Pp. 30.

Sambuka-badha-Kavya—Do. Pp. 30.

REPORTS AND APPEALS.

The Annual Report of the Ramakrishna Mission Students' Home, 6 A Banka Rai's Street, Calcutta, for the year 1922.

With the lofty ideal of 'plain living and high thinking' this small but unique institution runs on the lines of an Ashrama of old and aims at giving deserving indigent College students an all-round training of the hand, the head and the heart. It is under the direct care and management of two able monks of the Mission and is licensed by the Calcutta University. At the end of the year under review there were nine students, seven free and two paying. As one of the fruits of its useful work it may be mentioned in this connection that under the initiative of a monk of the Mission a number of trained ex-students of this Home have started an ideal Brahmacharya Vidyalaya at Deoghar. The total receipts during the year amounted to Rs. 3124-14-8 and total disbursements to Rs. 2630-5-7½.

The Home is at present situated in a rented house which can accommodate a very limited number of students. It should have a building of its own, which would be sufficient for at least fifty students, with a compound big enough for physical exercise and outdoor games, as also funds necessary for the maintenance of the same. A charitable institution like this

deserves encouragement from the generous public who, we earnestly hope, will come forward with sufficient financial support and put it on a stable basis.

The Twelfth Annual Report of the Ramakrishna Mission Sevashrama, Muthiganj, Allahabad, for the year 1922.

This Home of service has been doing much to relieve the suffering of the people of the locality as well as of the large influx of pilgrims that visit the holy confluence of the Ganges and the Jumna throughout the year. It gives medicines, Homeopathic and Allopathic, as well as medical advice gratis to the sick without any distinction of caste or creed. During the year under review altogether 13,648 patients were treated in the outdoor dispensary of which 6160 were new cases. The total receipts during the year, including the previous year's balance, amounted to Rs. 1574-8-3 and the total expenses to Rs. 1498-3-0.

For the present an indoor hospital with six beds and a surgical room is badly needed, the approximate cost of which is Rs. 10,000. We hope that this noble institution will not be handicapped for want of funds.

Ramakrishna Mission Kapileswar Relief Work, Bhubaneswar.

The public are perhaps aware that the whole village of Kapileswar, containing 280 families and about 1000 houses, was reduced to ashes by a great fire on the 7th May last. In consequence, the people were thrown into a state of great suffering and difficulty. For some days they had to cook their food under the open sky in the sun and in the rain. Relief work was promptly started from our centre at Bhubaneswar. Besides rendering other forms of service, our workers helped a large number of families to rebuild their houses. We are thankful to the Reserve Forest Department for kindly supplying us with timber for the purpose. A detailed account of this work will be published shortly.

Saradananda,
Secretary, R. K. Mission.

NEWS AND NOTES.

Prison Reform in India

The reformation of the Indian penal system has become one of the serious questions of the day. Newspapers and magazines are daily bringing to light the inhumane treatment in the prison. Life there is a hideous thing, a wretched

concern, and the place a scene of horror. Far from having a word of love and sympathy, the poor convict gets filthy language, blows and kicks even for a little breach of the most humiliating prison laws. There is none to give him good counsel and help him to mend his ways. Impelled by previous Samskara he tries to repeat all sorts of heinous things within the four walls of the prison as soon as he gets an opportunity. It is quite natural therefore that most of the offenders turn out worse criminals on their release. "What few people realise," justly observes Mr. Thomas Mott Osborne, an American prison reformer, "is the relation between our prisons and the rising tide of crime."

As a preliminary step towards reform, the present prison administrators are going to introduce occasional religious sermons in some prisons. It is a matter of congratulation indeed if it be well-meaning. But to speak the truth, it would be mostly futile unless and until the whole penal system be revised and there be a change in the mentality of the warders, jailors and superintendents who guide the destinies of the convicts. Power is a good thing if we know its proper use. But as it often happens, we abuse it and it becomes an instrument of torture and cruelty. Let the persons in authority feel that persecution is no less a crime and that they shall have to answer for it before God, if not also before man.

"What man has made of man!" grieved the poet. It is a regrettable thing that there should be so much want of brotherly feeling amongst men and that one should be so inhuman towards another. The underlying cause is not far to seek. We have forgotten our Divine origin. Those who are looked down upon as criminals are our brothers and may turn out saints in course of time. Let the jail authorities unite in themselves high ideals with practical common sense. Let them feel for the miserable persons under their care, and the prison will be a reformatory school, "where men," as Mr. Osborne rightly says, "who have never breathed anything but an atmosphere of crime, may find themselves in a clean and healthy community life, where we can strengthen the weak and divert the strong from the wrong to the right path."

The Gaekwar's effort for the Elevation of the Untouchables

For about the last forty years H. H. the Gaekwar of Baroda has been labouring steadfastly for the elevation of the Antyajias or untouchables in his state. Mr. St. Nihal Singh's valuable article in the "Welfare" for June describes in

glowing terms the Maharaja's laudable efforts to ameliorate the condition of these helpless people. Mr. Singh thus speaks of the education imparted to the untouchables in the free boarding schools established by the Gaekwar—"In addition to ordinary studies, moral and religious education is imparted to the children in these Boarding Schools. Ideas of social service are inculcated in them, by training them to nurse one another. Companies of Boy Scouts and Girl Guides have been organised among them, and physical culture is encouraged. The girls are taught sewing, knitting, embroidery and cooking, in addition to the usual academic studies. The children are induced to take advantage of libraries and reading rooms attached to the institutions, and to participate in the debates which are held."

The Maharaja has been trying to infuse in the Antyaja children the desire to obtain higher education by giving scholarships to the promising students of the community. He is also attempting to elevate the social and economic condition of the untouchables. "In 1910-11, he appointed 242 of them to various departments, at one stroke improving their social and economic status. Later he ordered that the institutions for higher education and for the training of teachers, mechanics, etc. should admit Antyaja boys and girls, and permit them to study along with the high caste students. He also passed orders, from time to time, enabling the people belonging to the depressed classes to enter libraries, dispensaries, hospitals, law courts, and similar institutions."

It is gratifying to learn that many educated young men and women of the community are devoting their lives to raise their less fortunate brothers and sisters. "Some of them have established societies for the social and moral elevation of their people. They have been particularly successful in reducing drunkenness, to which the Antyajias were peculiarly susceptible."

Sri Ramakrishna Celebration at Baghdad

The birthday of Sri Ramakrishna was celebrated on a grand scale at Baghdad, Mesopotamia. A palatial building was rented for the purpose, and all the educated and respectable residents of the place were invited without any distinction of caste, race and religion. Over a thousand people, including Hindus, Mohammedans, Christians, Parsis and Jews, heartily joined in the celebration.

Puja, Arati, Kirtan etc. lasted the whole day. Select passages from the Vedas, Bible, Koran and other scriptures were read and explained. A large number of poor Narayanas were sumptuously fed. Prasad was also distributed among the people assembled.

A public meeting was held under the presidency of Rev. Greg. Alexander, an English Missionary. Rev. Francis Kingsbury, a liberal Madras missionary, spoke on the life and teachings of Sri Ramakrishna. He quoted extracts of a discourse on Sri Ramakrishna from the diary of a fellow-missionary, which were highly appreciated by the audience. A few young devotees, including S. J. Bimalakanta Niyogi and S. J. Hem Kumar Das, also delivered lectures on the life of the Master. Besides, two workers of the Arya Samaj spoke in Hindi on the Vedas and the Vedic religion. The president brought the meeting to a close with his concluding speech, in the course of which he spoke of India as the land of religion.

Miscellany

Swami Paramananda, head of the Vedanta Centre of Boston (U. S. A.), opened a new Peace Retreat—Ananda Ashrama—at La Crescenta, California on Sunday, the 29th April last. The Ashrama is situated in the quietude of a forest in the arms of the Sierra Madre or Mother Mountains in Southern California. Placed as it is in the National Forest Reserve, it will be safe from the intrusion of the city. It combines perfectly the qualities of remoteness and accessibility, and is only sixteen miles from Los Angeles. The Ashrama will be an extension of the Boston work, and will serve as a home where the workers will be able to express their ideas and ideals under more favourable conditions.

The eighty-eighth birthday of Sri Ramakrishna was celebrated on Sunday, the 17th June last at the Ramakrishna Math, Swami Vivekananda Sangam, High Road, Pudur, Vaniyambadi, Madras Presidency. Special Puja, Bhajan, music and procession formed the main items of the celebration. A large number of poor brothers and sisters of all castes were fed on the occasion. M. R. Ry. V. Ramakrishna Naidu Garu delivered a lecture on the life and teachings of Sri Ramakrishna. The anniversary came to a close with the distribution of Prasad.

Srimat Swami Abhedanandaji Maharaj gave four instructive lectures on the Sanatana Dharma, the Teachings of Krishna, the Progressive Religion and Yuga Dharma in the Public hall and the Brahmo Samaj Hall, Darjeeling. He has returned to his Ashrama in Calcutta.

The latest American mail brings us the news that Swamis Prakashananda, Raghavananda and Prabhavananda arrived at Boston on the 2nd June last. They were received at the dock by Swami Paramananda and workers and friends of the

Vedanta Centre at Boston. After a short stay at the Boston Centre the Swamis are to proceed to New York where they will be the guests of Swami Bodhananda. Leaving Swami Raghavananda at New York to assist Swami Bodhananda, the other Swamis will proceed to San Francisco, halting on the way at the Niagara Falls and other places of interest.

Swami Akhilananda, who has been a member of Sri Ramakrishna Math at Madras for the last four years, left for Chidambaram, South India on the 4th of July last. At the request of the authorities of Sri Minakshi College, the Swami has taken over the charge of the moral and religious education of the institution.

MAYAVATI CHARITABLE DISPENSARY.

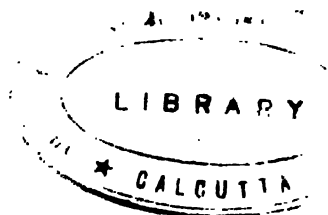
We beg to acknowledge with hearty thanks the following contributions to the Mayavati Charitable Dispensary fund from May to July, 1923 :—

D. K. Natu Esq., Poona City, Rs. 6; L. S. Kalbag Esq., Bombay, Rs. 3; K. K. Marathi Esq., Bombay, Re. 1; Jatindra N. Ghose Esq., Howrah, Rs. 10; Radhomall Esq., Rangoon, Rs. 10; A Sympathiser, N. W. F. P., Rs. 10; M. M. Desai Esq., Nadiad, Rs. 5; S. V. Narasinhachary Esq., Tekkali, Rs. 3; G. D. Khandkar Esq., Sahapur, Rs. 5; T. V. Sandalgekar Esq., Shahapur, Re. 1; Ganesh Hari Kokam Esq., Shahapur, Rs. 20; S. S. Mathur Esq., Sirsa, Rs. 15; Raja Bahadur Esq., Patiala, Rs. 10; Balmaharaj Pandit Esq., Kolhapur, Rs. 10; M. Narsaya Shau-bhogne Esq., Manjeswar, Rs. 5; S. J. Jitsingh Patwari, Champawat, Rs. 2; A Sympathiser, Manihar, Rs. 5; Pt. Hariram Dhasmana, Champawat, Rs. 5; S. J. Rudramani, Visjula, Rs. 5; S. J. Premballabh, Visjula, in memory of his mother, Rs. 10.

Total Rs. 141/-.

The expenses already incurred for the repairs of the Dispensary and for its general upkeep yet require a much bigger sum. We sincerely hope the generous public will come forward with their kind quota of help to place this humble but useful institution of service on a stable footing. Contributions, however small, will be gratefully acknowledged by the undersigned.

Swami Madhavananda,
President, Advaita Ashrama,
Mayavati, Dt. Almora.



Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत

Katha Upa. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

VOL. XXVIII]

SEPTEMBER 1923

[No. 326

CONVERSATIONS WITH SWAMI TURIYANANDA.

6th July.

The Swami was seated in the verandah surrounded by Brahmacharins and Sannyasins.

The Swami— With whatever evil tendencies one may come, one is sure to improve in holy company. As when you go to an otto shop, the scent will enter your nostrils, whether you will it or not. Well, people are not often inclined to associate with holy persons, and few have the capacity to do so. Sri Ramakrishna would be talking and the devotees listening, but their companions would whisper to them, "Well, let us go, how long will you be listening?" The devotees of course would have no inclination to go, whereupon

being exasperated they would say, "So you remain here while we go and wait in the boat." How beautifully Sri Ramakrishna would describe this!

Well, holy association is bound to produce good effects, for life only can communicate life. Nothing but a round body can give a round shadow. Life can give much more than writing would. What a tremendous difference is there between reading and hearing a lecture! In writing, also, the more life one puts into it, the more effective it becomes. Look at Swamiji's writings and those of other Swamis. Personality is the chief thing. It is only a handful of men who are directing this world—the rest follow like sheep. On his return from travelling the world over Swamiji remarked, "Democracy is a myth. Only a handful of men are doing everything."

A country goes to ruin when it fails to supply the right men for this task. Ours is a religious country. It has all along been producing saints. Show me one period of her history when she failed in this. A single life has been inspiring thousands of people—for how many centuries! Look at Nanak. Look at Kabir. See how long Tulsidas has been swaying this part of the country.

To-day a lady came to me who was recently widowed. I had a talk with her about Sri Ramakrishna. Her people had invited Swami Premananda to their place. Her husband's brother is a graduate who is conducting a school in his village. He is an honorary worker. A new spirit has come into the country. It will take time, it is true, but undoubtedly there is a stir all over the

land. Formerly there was not the boldness of speech that we meet with now. The rule of might is difficult where there is a public opinion to contend against.

Some white ants chanced to fall on the Swami's body, which brought forth the remark, "This is the month when worms and insects etc. are born in abundance. Hence the scriptures enjoin Cháturmásya—a cessation of travel for four months—for itinerants.

In my itinerant days I observed the Cháturmásya many times. Once I was at Pushkar, which, they say, is a difficult place of pilgrimage—'पुष्करं पुष्करं तीर्थम्.' But it is a beautiful place and very solitary. I enjoyed it immensely. During the Cháturmásya the sages used to live together in some place and regularly go through a reading of the scriptures or some such thing, and they travelled from one holy place to another during the remaining eight months. In this season they did not travel for fear of injuring tiny creatures.

OCCASIONAL NOTES.

A spirit of deep unrest is now raging in the soul of the East. Beneath the mighty struggles for political and economic freedom, growing in strength all over Asia, there lies, deep below, a revolt against the Western civilisation itself. The West has been trying to dominate and exploit the non-European and non-white races of the world, and this often without any regard for justice and

fair-play. To make her conquest complete, she has also been making a desperate attempt for the cultural subjection of Asia. For a time it seemed as if the agelong culture of the Orient would be swept away before the onrush of the modern civilisation of the West. But this was not to be. The civilisation of the East is founded on the bed-rock of ethical and religious ideals, and possesses a remarkable vitality and power of resistance. For this very reason it has been able to withstand the onslaught boldly. However, to Asia this cultural attack has been a blessing in disguise. It gave her a rude shock and did what the political and economic invasions from the West failed to do. It made her alive to the fact that her very soul—her religion and spiritual culture—was in danger, and at last managed to awake her from her sleep. In consequence we see everywhere the stirrings of a new life which is making itself felt in all its intensity throughout the length and breadth of the East.

* * *

After centuries of strenuous activity in the fields of religion and philosophy, art and literature, the Asiatics needed rest and went to sleep. They awoke to find that a strange race, possessing formidable power and initiative, had invaded their lands, and was trying to get a strong hold upon their life and thought, their education and culture. The civilisation of these Westerners, with its intense energy, its practical application of science, its mighty power of organisation, dazzled the eyes of the Orientals by its glamour. And many among

the latter imbibed a superstitious veneration for the West, and wanted to inoculate themselves and their countrymen with the lymph of foreign culture. They tried to find their emancipation through the introduction of Western science and art, manners and customs, and even religion and institutions to the utter neglect of their own heritage. But fortunately the spell did not last long.

* * *

The vitality of the Eastern civilisation asserted itself in all its intensity. And with the new awakening that followed, the children of Asia came to realise more and more the glory of their own culture, and also found out the defects of the civilisation of the West. The credit of the European civilisation was questioned long ago. It was greatly shaken by the World War, marked as it was by "the wild hatred of the enemy, the furious exaltation of national glory and honour, the deliberate dishonesty of governments, the lies of propaganda," and other crude expressions of a perverted patriotism. As its result the thoughtless admiration of the past yielded place to a sentiment of dislike for the West as also for her civilisation and culture. Many of those who were denationalised both in their life and thought were the first to be alive to the evils of the European culture, and went so far as to look with suspicion upon even its merits and excellences. The disillusionment has been so widespread that the superiority of the scientific culture of Europe to the ethical and religious culture of Asia is now being doubted by the generality of Eastern peoples. Even the

Western brand of Christianity, passing for the religion of Christ, is being called in question by an ever-increasing number of the Christians of the East. This revolt against the Occidental civilisation—its science and religion—is but natural. It arose to a great extent from what Dean Inge calls the whiteman's "arrogant contempt for other races" as also from his grave abuses, both political and economic. It now aims at arresting all forms of foreign aggression and all denationalising processes in different spheres of life. In its positive aspect it stands for the preservation of the Eastern culture, and for the self-expression of the Asiatic soul free from all alien influences. This is the central idea behind all revivalistic movements in Asia, be they in India or Burma, in Egypt or Turkey, in China or Japan.

* * *

The coloured races of Asia are yearning for a new world-order. They are being stirred up by an irresistible desire for emancipation from Western domination and influence, and are putting forth determined efforts to throw off the foreign yoke. This hostility is by no means due to purely political and economic causes. "There is another factor," truly observes an 'Easternised' American writer in the Century Magazine, "seen in its most dramatic form in the Gandhi movement in India, but also existing elsewhere. It is the spreading disenchantment with white superiority, the superiority of Western civilization. A reaction has set in against the blind worship, the avid imitation, and the gulping of everything Western just

because it is Western.....This feeling is not anti-white or racial at all. It is against the concept of life we have brought into the world and insist on spreading. It is a challenge to our civilization and not a threat, and a challenge not to a test of strength, but to a comparison of merits." At the back of the gigantic upheavals going on in the spheres of politics and economics, there exists a great conflict of cultures,—a fact which is often lost sight of by the average student of contemporary history.

* * *

The Asiatics have met the invasion on their culture with their soul-force, and have arrested its advance. The dangers to their distinctive civilisation and national life are fast passing away. The vitality and the resisting power of the ancient cultures have once again been vindicated. The day of slavish imitation is gone; and that of healthy assimilation has dawned. The great task before the Oriental nations now is to absorb what is best in the Western culture. The mighty conflict going on between the East and the West has laid bare the merits and defects of the two civilisations. It has already shown that the scientific culture of Europe contains factors which are of vital importance to human progress. It has further proved beyond the shade of a doubt that without the back-ground of religious ideals, which Asia possesses, scientific knowledge becomes only a source of terror and destruction. A union of the two is what the world stands in need of to-day. Asia, the mother of religions, can easily realise this synthesis, and set

up a new ideal before mankind, thereby opening a new page in the history of the world. After carefully studying the new awakening in Asia as also the trend of her ancient civilisation and culture, remarks an Italian savant, Signore Ferrero,—

“In the last two centuries Europe has, without knowing it, made of man a demi-god who possesses a formidable power but does not know how to use it. This blind demi-god, yesterday the admiration of the world, begins now to become its terror, since he is possessed by the rage of destruction. Where then can be found the remedy which will give him sight and will teach him to make use of his strength and force according to reason and wisdom, and for objects recognised as legitimate by the moral conscience of the world? Amongst the most ancient peoples of Asia who philosophised, sculptured, painted, sang and lived under wise and just laws, when the peoples of Europe were still living as barbarous? If Asia succeeded in making her own the arms and the sciences of Europe, at the same time conserving the highest portion of her ancient civilisations; if she succeeded in putting in accord both perfection and power, quantity as well as quality, she would once more become the model of the world.”

*
* *

A rapprochement between the Eastern and the Western cultures is highly desirable. It is a happy sign of the times that many thoughtful men and women of all nations are coming to realise more and more the comparative merits of both the cultures, and are trying to effect a synthesis between them.

But to achieve this 'object the great gulf of' misunderstanding should first of all be bridged over. The Western peoples look upon the Asiatic races,—probably with the exception of the Japanese, for he has mastered Western militarism thoroughly and has even beaten some of the European nations in their own game,—as visionary, ignorant, superstitious and devoid of all initiative and virility. The Asiatic races, on the other hand, consider the Western nations no better than barbarians who worship material powers, and care only for plundering others' lands and wealth in order to satisfy their insatiable desire for the enjoyments of the world. Both these views, though true to some extent, are born of ignorance and bias. The Westerner sees only the outside, and not the inherent glory of Eastern civilisations—their spirit of renunciation and conquest of inner nature, their wonderful ethics and religion. While the Asiatic notices only the horrors of the Western scientific culture, but not its splendours—its indomitable energy, its conquest of external nature, its characteristic tendency ever to explore new fields of secular knowledge. Each tries to judge the other's culture from a wrong stand-point and by a wrong standard. This is the main cause of the conflict that is threatening the peace and well-being of the whole world.

* * *

In the exchange and practical realisation of the highest ideals of the Eastern and the Western civilisations lies the solution of the world's most complicated problems, political, economic and spiritual. The East is gradually becoming alive to this

great fact. But the West in her vanity and self-complacency does not yet feel this necessity, and still thinks she has nothing to learn from the civilisation of the East. The lessons of the Great War seem to have been practically lost upon her. A much more terrible calamity than that is required to humble her pride, to bring home to her "what the soul of Europe (and of America)," as M. Romain Rolland thinks, "is most in need of to-day—the calm, the patience, the virile, never-failing hope, the joy, serene like a lamp in a windless place, which never flickers." Then only will she yearn for a new world-synthesis, and realise that the two great civilisations are complementary, and form parts of one world-culture. This assimilation of mutual ideals does not imply any lifeless uniformity, nor the suppression of any one's individuality. Europe is not to become another Asia, nor Asia another Europe. Each must attain to her complete freedom, and realise her true soul, preserving her historically acquired character in the fullest degree. Each must develop in her own way a particular phase of humanity, and fulfil the other. The East will give her spiritual culture to the West. The West, on the other hand, will impart her scientific knowledge to the East. There will then take place a happy union of spirituality with science, of idealism with practicality, of serenity with activity. This will effect in both the East and the West a thorough change in their angles of vision, and a wonderful broadening of their mental outlook. Gradually the spirit of racialism will give place to brotherly love, domination to sincere comradeship,

and exploitation to willing co-operation. The Easterner and the Westerner will both stand in their own strength, and join hands with each other in a spirit of perfect equality, respect and sympathy. Then shall we be able to repeat with the poet—

“There is neither East nor West
Border, nor Breed, nor Birth,
When two strong men stand face to face
Though they come from the ends of the earth.”
Then alone will a new era dawn upon the world,
and bring peace and harmony to a discordant and
distracted humanity.



IDEAL OF INDIAN NATIONAL ORGANISATION.

BESIDES a large number of foreign students interested in the history of ancient India in whose opinion this country was the home of a semi-savage people, innocent of the modern developments of knowledge, there are not a few patronising people who think of India as a land of star-gazing philosophers and pain-hugging anchorites, whose transcendental outlook on life is responsible for the lack of interest of the Indians in matters relating to their material prosperity. Thus whatever may have been the achievements of the Indians in the domain of subtle philosophy, the idea has been spread far and wide that they have miserably failed to leave an impress of their intellect on art, science, state-craft and other branches of secular wisdom. Evolution of state-craft, political organisation and such other kindred subjects were—so it is alleged—left out of the curriculum of their national culture, and this folly of their forefathers has been the cause of their repeated humiliations at the hands of the

foreigners. The result is that to-day after the lapse of scores of centuries, India is a land of heterogeneous multitudes with no common national ideal and aspiration, a babel of motley crowds flying at one another's throat when the interest of one collides with that of the other. Even the average thinkers of the country, who have set themselves to mould the destiny of this ancient land, do not take this view *cum grano salis*. Hence their feverish impatience to import alien ideals into the present struggle for national emancipation. These Indians also look askance when they are asked to believe that their forefathers were not blind to this all-important question of national evolution, and that their future national culture, however it may be enriched by the assimilation of foreign thoughts, must, in the main, fall back upon their ancient ideals to keep erect the mighty fabric of their national existence.

From Herodotus down to the modern globe-trotter, almost all foreign students have failed to understand India in one important aspect. None fully realised the most important fact of Indian life—the warp and woof of the gorgeous damask of Indian culture. They never realised India's conception of God and religion,—never understood how this important subject permeating the entire thought-stuff of the Indians, has endowed all their activities with a mystic hue of other-worldliness and made even the most secular branch of knowledge verge on transcendentalism. None could take their stand on that basic stand-point and try to judge India from there.

Thus weighed in the balance of modern thought, India is considered to be singularly wanting in matters of political organisation. But to a real student of Indian history this view-point is not true. Besides many books of later origin, one finds in the Mahabharata also, many chapters in the Shantiparva, devoted to the subject of Rajadharma or Politics which is considered superior even to Mokshadharma—the path of salvation—in as much as a nation, in the opinion of the author of that great epic, cannot progress as a whole, towards

the glorious ideal of spiritual perfection without a strong political organisation at its back. A nation, fallen, miserable, cowering at the feet of others and passing its days in abject slavery, cannot aspire to enjoy that Immortality which can be attained only by the strong, brave and truthful and by those who take their stand on the bed-rock of honesty and integrity which proceed only from the consciousness of one's inherent strength and power. A weak and valetudinarian person is miserable everywhere, whether in the realm of matter or of spirit. Our ancient philosophers, therefore, concentrated a great part of their attention on moulding the national life of the people in a way which, while bestowing on the different units the highest benefit that can accrue from a healthy organisation of society, yet showed them the path to reach That which lies beyond. They asserted that the king was the protector of Dharma, and hence they protected him on all sides by strong, almost sacrosanct, safeguards. He was extolled as God and even apparently considered as the supreme agent who could, with impunity, do anything with his subjects. But far from making him an autocrat or a tyrant, the laws laid down certain qualifications for the Chief of the State, such as integrity of character, truthfulness, purity, an utter absence of selfishness, a life of utmost simplicity and rectitude etc., which could not but make him feel that this unenviable position only made him a servant of his subjects, a vigilant guardian of their welfare, material, moral and spiritual. The laws which endowed a king with an almost despotic power prescribed in the same breath condign and even extreme punishments for a violation of kingly duties. A faithful king and his noble government were envied even by the gods in heaven. This efficient political organisation was responsible for all that was great and noble in Indian civilisation. Our forefathers knew it quite well that no people, unless fused into a homogeneous whole with common aims and aspirations, can make headway towards progress, and hence they laid down a wonderful system which has enabled the vast number of people inhabiting this great

sub-continent to form themselves into a nation, with a common belief in the ultimate verities of existence. In this wonderful laboratory of the Creator, many apparently incompatible ingredients have been melted in the same crucible, and a miraculous synthesis has been worked out of many a jarring creed. Invaders and colonisers from different parts of the world have been absorbed into its structure. The civilisation of India is not the glory of the Hindus alone; the Scythians, the Greeks, the Parsis, the Turks, the Afgans, the Moguls and the whole host of foreign invaders have contributed their mite to its enrichment. Compare with it the internecine struggles that are eating into the vitals of Europe to-day, and yet have not succeeded in crystallising its different units into Gaulic, Teutonic or Slavonic groups. One wonders how India, that has assimilated so many heterogeneous races into its system, can be stigmatised as utterly lacking the virility of national life. But there is an obvious reason for this misunderstanding.

In Europe the ideal of national progress is always associated with certain outward activities. In the eyes of the Europeans no people can claim to be called a nation or to occupy a place in the comity of nations unless they establish their right at the point of the sword. The blood of the enemy serves as the cement of their national edifice. An Alexander, a Julius Cæsar, a Peter, a Napoleon or a Frederick did more to establish the claims of Greece, Rome, Russia, France or Prussia as a nation than the myriads of saints, scholars, scientists or artists who flourished in those countries. This is more or less true of all European nations. Even in our living memory we find Japan acknowledged as a nation after it had come out successful in the late Russo-Japanese War. The claim to be called a nation has been conceded to some minor countries of Europe that came out victorious in the Great War. Europe is recognising the national claim of the Turks only after the victory of Mustafa Kemal Pasha. But because India cannot establish her claims on the strength of muscle and steel—through the march of triumphant

cohorts,—she must forego her claim to be a nation!

True it is that the development of Indian national life has never been outgoing in its character, and India never made her influence felt in the outside world except by the peaceful penetration of her culture. So far as outside activity is concerned, she made herself known to the foreign countries either through the monk—the Buddhist missionary of yore—with his begging bowl and staff ministering to the spiritual felicity of the people, or through the merchant who with the various products of art and industry, helped them to enjoy the prosperity of material life. Within her own boundaries, the ideal of India's national life and its working are wonderful and should arrest our attention.

The Hindus believe that it is God who has manifested Himself as the nation. The nation is nothing but the outward manifestation of that Virat Purusha. It is the same God who is hidden in our heart as the Antaryamin and again is manifested in the collective consciousness of the nation. The mother-land is the abode of God. Therefore in our sacred books India has been described as *Punya Bhumi* or the holy land, as *Karma Kshetra* or the place of activity, which affords the worker the greatest opportunity for the purification of his heart through selfless works, as a means to find out the Truth. All the activities of the people inhabiting this land should be considered as acts of sacrifice whose presiding deity—*Jajneswara*—is *Narayan* Himself. The political organisation of the country manifested in the forms of *Samrajya* or Empire is to be consecrated at the feet of the Lord who is the real Emperor of the land, the earthly king being his mere representative, a shepherd of the Master for looking after His flock.

The idea of God manifesting Himself as the nation is closely associated with the Indian nation-ideal. The division of people into four castes is due to this conception. The head of this *Vaiswanara Purusha*—the presiding deity of the nation—is the Brahmin; the *Kshatriya* is His arm, the *Vaishya* His thigh, and the *Sudra* His leg. As these four

limbs constitute the human body, in a similar manner these four classes of people constitute the Indian nation. Without any of these constituent parts the nation will be weak and rickety. The head of this Purusha,—the Brahmin of the nation—is to disseminate the ideals of knowledge, wisdom, morality and spirituality. His arm—the Kshatriya—is to protect the nation from the forces of internal disruption and external attack. His thigh—the Vaishya—is to look after the material prosperity of the country. And lastly, his leg—the Sudra—is to be entrusted with the work of production of food and crafts, the organisation of labour, thus serving a most important function for national welfare. The first and foremost desiderata for national progress are knowledge, wisdom and moral stamina. Therein lie the activities of the Brahmin. The second imperative factor is the organisation of national force; that has been assigned as the duty the Kshatriya. The third indispensable thing is the material resource, of which the Vaishya and the Sudra are the custodians. The duty of the Sudra is to produce articles of food and craft and the Vaishya is to take them for sale to distant lands. These are the four constituent parts of the nation. Each part should look upon the work assigned to it as a divinely appointed duty which, if carried out in a spirit of service, would confer on it the highest good. Each unit by the fulfilment of its duty should propitiate the God manifested as nation. This is the organisation of nation in India. Caste is never considered here as a water-tight compartment, and each is considered great in its own place. The Vaisyas and the Sudras are as precious assets of the nation as the Brahmins and the Kshatriyas. The crushing of the former has been one of the causes of India's downfall as a nation.

India has never accepted the bondage of society as an end in itself. Freedom, freedom from all bondage she always keeps in view in this journey through the wilderness of the world. The acceptance of enjoyment is to train the senses for ultimately embracing renunciation. The Indians accepted the many in order to realise, in the end, the One.

They embrace the universe in order to transcend it. This is the pivot of India's culture, the secret of her spiritual existence. This ideal has permeated the whole of the Indian mind, and hence one finds even the most cumbrous complexities of her national life always leaving a means of escape from their meshes. This ideal again is responsible for the exhibition of restraint and self-control by the different units in the national organisation. The Brahmin must be the embodiment of restraint, simplicity, rectitude and honesty. Though a man of the world, he is to be dead, to all intents and purposes, to its fleeting charms. So the king must be a man of character, must eschew all considerations of self in the discharge of his duties and should always look to the moral and spiritual welfare of his people. About administration he should be able to say like the king Aswapati of the Upanishad, "In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress." Such rendering of an account for his administration makes a king more beloved to his subjects and to his Maker than the addition of territory by conquest. The Vaisyas and the Sudras, though they generally represent a lower scale of morality, are yet enjoined not to lose themselves in reckless enjoyment. These two classes, compared with the similar classes of European society, can boast of a much higher morality and greater simplicity of character.

Three things are conspicuous by their absence from the Indian national culture: Too much luxury, intoxication of power, and the inordinate hankering for self-glorification. Control of the passions is the chief duty of the guardians of the nation as well as of its subordinate members. Eschewing of luxury and recklessness is their great virtue. Realisation of God—Brahma-jnana—is the one ultimate goal of everybody. Actuated by a common love for God and the country, the different units are to advance towards the realisation of a common ideal in which there is no clash of interests, all being parts of the same organism. The nation as a whole has only one aspiration viz., the harmonious development

of the latent faculties of the different members, so that in the end the whole nation may be blessed with the realisation of the highest ideal of human existence. Therefore there is no scope for mutual fighting regarding the ultimate goal. Its strength lies in the acquirement of knowledge. The Omnipresent Lord is the sustaining force behind the nation. Therefore the ancient bard of India sings, “जननी जन्मभूमिश्च स्वर्गादपि गरीयसी”—“The mother and the mother-land are superior even to heaven.” The country is a manifestation of God. By serving the country, therefore, one gets the highest results. It purifies the heart and removes all dross from it. This awakens knowledge and ultimately confers immortality upon the aspirant.

The love of the mother-country is deep-rooted in the heart of all Hindus, men or women. It is a religion with them and manifests itself in their daily prayers. Therefore no special effort need be made to-day, at this critical period of Indian history, for the evolution of a new national ideal. It is already there. It is in our very blood. Our forefathers knew that the worship of the country and the nation (Virat) bestows the highest spiritual results. If the worship of God in the plant and the stone can constitute religion, there can be no doubt that the service to the country and the nation can also bestow the same religious merit, if not higher. The Sadhaka worshipping an image in the spirit of God gets his desired boon. Why should not a devotee, sincerely worshipping the nation—the collective manifestation of Divinity—with the idea that it is God, attain to his cherished ideal? Worship of man is certainly better than the worship of plant or stone. This ancient ideal should be made known to all Indians. They should feel it in every act. To-day the idea should be preached that all Indians, irrespective of caste, creed and religion, are units of the one Indian nation and citizens of a sacred land. All units have equal utility in the economy of the national life. Everybody must be made to understand that the united service of all can alone resuscitate the nation to its pristine glory. Everyone,

in every grade of society, must bring his or her offering for the worship of the Mother. Consciousness of mutual help and co-operation and a spirit of sincere self-consecration for the service of the mother-land can alone save the nation from its imminent peril. The national edifice of India must be based on the consciousness of this ideal.

ANANDA.

THOMAS A KEMPIS.

II.

(THE IMITATION OF CHRIST.)

OF the many writings that have come to us from the pen of Thomas à Kempis, "The Imitation of Christ" is by far the best known and most popular. And rightly so, for in point of excellence it stands far above all the rest. It is his purest and most finished production. Written originally in Latin it has now been translated into all the modern languages of Europe; and, after the Bible, it is the most read book in the Christian world.

How many years and which periods of his life Thomas devoted to the composition of his great work is not known with certitude. But it is generally believed that it was composed part by part during the first forty years of his life at the monastery of Agnetenberg, and that it was completed when the author was sixty years old.

"The Imitation of Christ" cannot be called an altogether original work. The author knew the Bible thoroughly, and his masterpiece contains more than eleven hundred quotations from the Bible. Thomas loved devotional books, and he took a lively interest in their collection, preservation and use. The monastery-library contained a large collection of mystical treatises by the Christian Fathers and also ancient classics. From these sources Thomas drew what was best.

Along with his own experiences he consulted the experiences of others. He had, as "The Imitation" shows, a first-hand acquaintance with Seneca, Cicero, Horace, Virgil, Marcus Aurelius and Aristotle. And there are many passages which indicate the influence of the Fathers of the Christian Church, notably of St. Augustine and St. Bernard besides a great many others.

The material which Thomas found ready at hand he enriched and fortified with his own realisations and knowledge of human nature, blending them into a lovely whole, giving them new life. In "The Imitation" Thomas à Kempis speaks from his own heart to the heart of all humanity. The lettered and the unlettered, the monk and the man living in the world, and devotees of all creeds find in his little book a true guidance for a spiritual life. It is essentially a practical book.

Thomas à Kempis did not, as did the Scholars of his time, advocate intellectualism as a means toward spirituality. Scholasticism he strips of its vain glory, knowing quite well that instead of assisting it more often hampers spiritual growth. In his strong and simple way he denounces excess of controversy and discussions. His practical mind was imbued with a pious horror of purely theoretical and speculative arguments. The opening book of the "Imitation" is a series of protests against mere philosophical thought and scholarly wisdom. It is an exhortation to live the life as Jesus Christ lived it. "Whoever would fully and feelingly understand the words of Christ," he says, "must endeavour to conform his life wholly to the life of Christ." "Truly profound words do not make a man holy and just; but a virtuous life makes him dear to God." "Better indeed is a humble peasant that serves God than a proud philosopher that neglects himself." "If thou wilt know or learn anything to profit, desire to be unknown and to be little esteemed."

Wholly intent upon the conversion of heart and growth in holiness, à Kempis cries out: "What have we to do with genera and species? He to whom the Eternal Word speaks,

is delivered from many questionings." "O God, who art the truth, make me one with Thee in everlasting love." "It wearies me often to read and hear many things; in Thee is all I want and desire. Let all teachers hold their peace, let all creatures keep silent in Thy sight; speak Thou alone to me" for " * * * no knowledge of ours is without some darkness."

Still, à Kempis does not condemn an ordinate development of the understanding and the study of good books. He says repeatedly that "Learning is not to be blamed * * * but a good conscience and a virtuous life are always to be preferred." Knowledge may have its place as a means to an end, but the great endeavour should be to live a pure life, and to establish union with God.

Thomas à Kempis found no happiness in outward things. The world had no attraction for him. "Vanity of vanities," he calls out, "all is vanity, except to love God, and Him only to serve. This is the highest wisdom, by contempt of the world to tend toward the kingdom of God." "The eye is not satisfied with seeing nor the ear filled with hearing. Endeavour therefore to withdraw thy heart from the love of visible things and to turn thyself to the invisible." "He to whom all things are one, who reduces all things to one, and sees all things in one, may enjoy a quiet mind and remain at peace in God."

In "The Imitation" à Kempis lays down the rules of human conduct and thought that prepare man for mystical experiences. In his own busy life he experienced that "A pure, simple, and steadfast spirit is not distracted, though it be employed in many works; for it does all for the honour of God, and being at rest within, seeks not itself in anything it does." If one would live a spiritual life one should remember that "True peace of heart is got by resisting our passions, not by obeying them." And peace of heart is necessary for progress; and that "Unfailing peace is with the humble."

"We must have love towards all, but familiarity with all is not expedient." "Oftentimes I could wish that I had held

my peace and that I had not been in company." But conversation on spiritual subjects with godly persons does further our spiritual growth.

It is better to live in obedience to a superior than to follow our own inclinations. "It is much safer to obey than to govern." We must mind our own affairs and correct our shortcomings.

"It is good that we have sometimes troubles and crosses, for they often make a man enter into himself and consider that he is here in banishment and ought not to place his trust in any worldly thing." Temptations must not only be shunned but fought with the weapons of patience and humility. Resist evil in the beginning, "For first there comes to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight and evil motion, and then consent."

Whatever one undertakes to do should be done well and charitably. "He does much who loves much." In dealing with others we must be charitable. But, "How seldom we weigh our neighbour in the same balance with ourselves!"

The true followers of Christ labour hard to imitate Him. They spare not themselves. "The saints and friends of Christ served the Lord in hunger and thirst, in cold and nakedness, in labour and weariness, in watchings and fastings, in prayer and holy meditation, in many persecutions and reproaches." "All day they laboured, and in the night they found time for long prayer, although, even while they laboured, they never ceased from mental prayer. They spent all their time with profit; every hour seemed short waiting upon God." To imitate them is to imitate Christ.

"Bodily exercises," says à Kempis, "must be used with discretion, neither are they to be practised equally by all." And "All cannot use one kind of spiritual exercises, but one is more useful for this person, another for that."

In the twentieth chapter of the first book Thomas à Kempis gives us the golden rules of solitude and silence. "In silence and in stillness the religious soul grows and learns the mysteries of Holy Writ." "Shut thy door upon

thee, and call unto thee Jesus, thy Beloved. Stay with Him in thy cell; for thou shalt not find so great peace anywhere else." "Woe to them that love this miserable and corruptible life."

Thomas à Kempis reminds us that life is uncertain. "To-day man is; to-morrow he is gone." Therefore, "Thou oughtest so to order thyself in all thy thoughts and actions as if to-day thou wert to die." "Labour now so to live, that at the hour of death thou mayest rather rejoice than fear." "Think on nothing but the salvation of thy soul, care for nothing but the things of God." "Keep thyself as a stranger and pilgrim upon the earth." If we are spiritually one with God there is nothing to fear. We shall acquiesce in all His works. "For he that loves God with all his heart fears neither death nor punishment nor judgment nor hell; for perfect love gives secure access to God."

In the last chapter of the first book we have a final practical exhortation for the regulation of our whole life. "Remember always the end, and that time lost never returns."

The second book deals with the interior life. "O faithful soul, make ready thy heart for the Bridegroom, that He may vouchsafe to come unto thee and to dwell within thee." For "When thou hast Christ thou art rich and hast enough." To have Jesus as our friend is true blessedness. For "When Jesus is present, all is well and nothing seems difficult; but when Jesus is absent everything is hard." "To be without Jesus is a grievous hell; to be with Jesus, a sweet paradise." The kingdom of God is within. Within our own heart Christ can be realised. It is a subjective experience which becomes possible when the outer or objective life is lived according to the highest standard of morality. Without moral and spiritual discipline no man can be a true follower of Christ.

The third book of "The Imitation" deals with the Sacrament: how in Holy Communion the soul through symbolism may attain God-union. This book is in the form of a colloquy between Christ and the Devout Soul.

The fourth book, the last and longest, the Book of Internal Consolation, gives us the full mystical significance of "The Imitation of Christ." Here we find the Soul dwelling in the Inner Kingdom of God. God within, speaks to the Soul within. "Blessed is the soul which hears the Lord speaking within her. * * * Blessed indeed are the ears that listen * * * to the Truth which teaches within. Blessed are the eyes which are shut to outward things, but open to things interior. Blessed are they that enter far into inward things." The Truth speaks inwardly without noise of words. "Speak, Lord, for thy servant heareth; for Thou hast the words of Eternal Life."

"Nothing," says à Kempis, "is sweeter than love, * * * nothing fuller nor better in heaven and earth; because love is born of God. * * * Enlarge me in love that with the inner mouth of my heart I may taste how sweet it is to love and to be dissolved and bathed in love. Let me be possessed by love, mounting above myself through excessive fervour and ecstasy." But many warnings follow. Devotion is the outcome of divine grace and grace comes to the humble. We must think lowly of ourselves remembering that all things come from God. To despise the world and serve God is sweet, for true comfort is found in God alone. Trust in Him, for He carries our burden; be patient in misfortune, for He knows what is best for us.

For things there are which bring great interior peace: "Be desirous, my son, to do the will of another rather than thine own; choose always to have less rather than more; seek always the lowest place and to be beneath every one; wish always and pray that the will of God may be fulfilled in thee."

Freedom consists in the annihilation of all worldly desires. "Forsake all and thou shalt find all; forego desires and thou shalt find rest." But, "O Lord, this is not the work of a day, nor children's sport; yea, rather in this short word is included all perfection. * * * O thou everlasting Light, surpassing all created lights, dart the beams of Thy brightness

from above and penetrate all the corners of my heart. Purify, enlighten, beautify and enliven my spirit with all its powers, that I may cleave unto Thee with transport of joy. O, when will that blessed and desired hour come, when Thou wilt satisfy me with Thy Presence and be unto me all in all ? ”

And then comes the answer. “Give all for all; seek nothing, ask for nothing; abide purely and with a firm confidence in Me, and thou shalt possess Me; thou shalt be free in heart, and darkness shall not overwhelm thee. Let this be thy whole aim, let this be thy prayer, this thy desire, that, being stripped of all selfishness, and naked, thou mayest with entire simplicity follow Jesus only, and dying to thyself, mayest live eternally to Me.”

Be like the saints, “For being ravished above self and self-love, they are wholly absorbed in the love of Me. * * * Nothing can turn them back or hold them down; for being full of the eternal Truth, they burn with the fire of unquenchable charity.”

In “The Imitation of Christ” à Kempis leads us by the path of renunciation to that Pearl without Price, which is God Himself. He shows us how we may gain personal intercourse with God.

SWAMI ATULANANDA.

NEW CHANGES IN WESTERN CHRISTIANITY.

The following letter addressed to us will, we are sure, be highly appreciated by our readers :

Dear Sir,

I think the changes that are occurring here in America in the dogmatology of certain Christian denominations are worth the while for your readers to examine.

Recently the Presbyterian churches here through their Presbyters agreed to ordain two young men who do not believe in the Virgin birth of Jesus Christ. These young

ministers are now going on to preach the gospels, and shepherd the flock of believers though they do not believe in the Immaculate Conception.

Add to those Mr. Fosdick and Mr. P. S. Grant, the former a Presbyterian I think, the latter an Episcopalian, both of whom preach that Christ was the *most divine* man but not of supernatural origin. Then I am told that Mr. Grant does not believe in the miracles mentioned in the Gospels. Of course, there are many more of the kind of Mr. Fosdick who have not yet been reported in the papers.

I think the slow broadening of the outlook of these Christians means that a new life is making itself felt among the Protestants in this country. And if a drop of it could be injected into Christian missionaries in Asia, they may be benefited by it. But the point that I have in mind is that we Hindus must study the present reforms vigilantly. For this may mark a new departure in the spiritual advance of the West. And since the East and the West are closely knit together with economic and political relations we must try to unite their spiritual interests. If the Christians give up miracles and Immaculate Conception as essential articles of their faith, I fail to see them different from Hindus. From now on Christ can be called one of the many sons of God. The moment that is agreed to we have removed another obstacle in the way of forming a Universal Religion which reads thus—"In every religion there is Universality, if you attain that you have found the Universal which is in all religions." So, to my thinking, the above-mentioned change and broadening of the outlook of the Christians at home, if it can be made a part of the missionaries in Asia, will really do some authentic good.

However, there is another movement diametrically opposed to the above that is also in full swing in the Western world. I refer to the new Catholics, Giovanni Papini and his collaborators in Italy, Michael Williams and his co-workers in America, Chesterton and his associates in England, and Frenchmen like the late Helo, Paul Claudel, Barres and

others. The majority of those men were Catholics who turned on their church once. Now they have come back to the fold of Rome with an overpowering fanaticism. They believe and wish to make others believe in the Immaculate Conception, Papacy, and Confessionals. Those men are not isolated names but heads of large groups who think as they do. What do they signify? They signify the same thing as the liberalised Protestants like Grant and Fosdick do: namely, New Life is being injected into their religion too. So if those two forces are at all authentic, we expect to see as their result a revitalised Christianity taking the centre of the world-stage within the next quarter of a century. There is naught but ground for rejoicing in what is happening to the religion of the West. At last it is turning away from the materialism of the past hundred years and is casting its glance toward the true source of life and happiness—Religion. We Hindus who enjoy the reputation of being the most religious people in the world should help these Western movements, the best we can, to reach God toward Whom they are moving. For He will receive them at their journey's end as He has promised to receive us—ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्—"In whatever way men worship Me, in the same way do I fulfil their desires." (Bhagavad-Gita).

Allow me to thank you for sending two more Swamis to America to live the life of Truth which will help in its own silent unnoticed way all the other truth-seekers on their pathway. For every man who seeks after God is automatically helping another seeker; though the two may never meet. This is a law of the spiritual world. The reason why I thank you for sending the new Swamis is that religion does not consist in fighting for or changing dogma but in living the life. As a man lives so is his religion. I feel our monks and preachers have the deepest talent for living the Truth. So in this epoch of battling contraries a peaceful life may be the thing that will help religion the most, whether in America or in Asia.

New York City, U. S. A.
20th June, 1923.

Yours sincerely,
DHAN G. MUKERJI.

SRI KRISHNA AND UDDHAVA.

(Continued from page 312.)

स मामचिन्तयद्देवः प्रश्नपारतितीर्थया ।

तस्याहं हंसरूपेण सकायमगमं तदा ॥१६॥

19. The god, with a view to answering the question effectively, reflected on Me. I then repaired to him in the form of a swan.¹

[¹ *Swan*—which is believed to have the potency of separating the milk from a mixture of milk and water.]

दृष्ट्वा मां त उपव्रज्य कृत्वा पादामिवत्वनम् ।

ब्रह्मायामग्रतः कृत्वा पप्रच्छुः को भवानिति ॥२०॥

20. Seeing Me they came forward, touched My feet, and making Brahmā their leader asked Me, 'Who art Thou?'

इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा ।

यदवोचमहं तेऽयस्तदुद्धव निबोध मे ॥२१॥

21. Being thus asked by the sages, all eager to know the truth, I answered them. Learn from Me, O Uddhava, what I said on that occasion.

वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः ।

कथं घटेत वो विप्रा वक्तुर्वा मे क आभयः ॥२२॥

22. O sages, if your question refers to the Atman, then that Reality being one and undivided, such a question is inadmissible. On what grounds¹ also shall I, the speaker, stand?

[In Slokas 22-25 the Lord teaches them to discriminate between the Self and non-Self. If they have this Supreme Knowledge they will naturally be free from all attachment, and the

dissociation of mind and sense-objects will follow as a matter of course. He begins by showing the incongruity of the question itself.

¹ *Grounds &c.*—Since there is but one Atman, what differentiation as to species or attributes etc. is there to make the answer possible ?]

पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः ।

को स्यान्निति चः प्रश्नो वाच्यारम्भो ह्यनर्थकः ॥२३॥

23. Since the bodies¹ of all beings are composed of the five elements, and since they are the same in reality,² your question 'who art Thou' is a mere effort³ of speech and is altogether meaningless.

[¹ *Bodies &c.*—If the question refers to the body, then also the question is absurd, because here also there is no ground for differentiation.

² *In reality*—i. e. as Atman.

³ *Effort &c.*—an echo of Chhandogya Upa. VI.]

मनसा वचसा दृष्ट्या गृह्यतेऽन्वैरपीन्द्रियैः ।

अहमेव न मत्तोऽन्यदिति बुध्यध्वमज्ञता ॥२४॥

24. Understand this rightly¹ that by mind, speech, sight and the other organs I alone² am cognised, and nothing else.

[¹ *Rightly*—i. e. by discrimination.

² *I alone &c.*: The Universe is Brahman+mind. The mind and the senses may misread Brahman, but that does not affect Its nature. This indirectly furnishes the answer—'I am the All.']

गुणेष्वविद्यते चेतो गुणाश्चेतसि च प्रजाः ।

जीवस्य देह उभयं गुणाश्चेतो महात्मनः ॥२५॥

25. Yes, My sons, the mind is attached to the sense-objects and the sense-objects influence the mind. Thus the sense-objects and the mind both

(intertwined) form the body¹ of the Jiva, who is ever identified with Me.

[From this Sloka up to the end of the chapter the answer to the problem is given. The idea is this: If the mind, which is connected with the sense-objects as agent and enjoyer etc. and is variously named as intellect, egoism and so forth, were the reality of the Jiva, then there might be a dissolution of the connection between the Jiva and the sense-objects. But the Jiva is eternally identified with Brahman, and his *apparent* connection with the sense-objects is due to the superimposition of the mind on him. Hence by considering oneself as Brahman and reflecting on the unreality of the sense-objects, one should turn away from them and worship the Lord, whereby one can remain in one's true nature as the Infinite Self.

¹ *Body*—a superimposition, not the reality about him.]

गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया ।

गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥२६॥

26. The mind which through constant dwelling on sense-objects is attached to them, and the sense-objects which influence¹ the mind, one should give up both, being identified with Me.

[¹ *Influence*—as desires.]

जाग्रत्स्वप्नः सुषुप्तं च गुणतो बुद्धिद्वन्द्वयः ।

तासां चित्तस्थणो जीवः साक्षित्वेन विनिश्चितः ॥२७॥

27. Wakefulness, dream and profound sleep are attributes of the intellect, being due to the Gunas.¹ The Self is distinct from them, since It is conclusively proved to be their Witness.²

[¹ *Gunas*—Sattva, Rajas and Tamas respectively.

² *Witness*—as the Eternal subject.]

यर्हि संसृतिबन्धोऽयमात्मनो गुणद्वन्द्विदः ।

मयि त्रये प्रितो ऊष्मास्वागस्तद्वंगुणचेतसाम् ॥२८॥

28. Because the entanglement with the intellect¹ sets the Gunas in motion in the Jiva, therefore one should give it up resting on Me, the Transcendent. Then the sense-objects and mind come to be dissociated.

[¹ *Intellect*—The commentator Sridhara Swami takes the word *Samsriti* (*Samsara* of Sloka 19) or transmigration to mean that which causes it,—hence it refers to the Buddhi.]

अहंकारकृतं बन्धमात्मनोऽर्थविपर्ययम् ।

विद्वान्निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ॥२६॥

29. Knowing the bondage due to egoism to be the source of all trouble¹ for the Jiva, one should be averse to it and give up one's identification with the intellect,—resting on the Transcendent.

[¹ *Trouble*—by veiling his blissful nature and so on.]

यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः ।

जागर्त्यपि स्वपन्नज्ञः स्वप्ने जागरणं यथा ॥३०॥

30. Till a man's notion of multiplicity is put a stop to by reasoning, he is as good as asleep even though awake—for he is ignorant—as one fancies oneself awake in dream.

(To be continued.)



REVIEWS AND NOTICES.

Swami Premanander Patravali (Bengali). With an introduction by Srimat Swami Shivananda. Published by Swami Mahadevananda, Sri Ramakrishna Math, Dacca. Pp. x + 133. Price As. 10.

It is a nice collection of some of the inspiring letters of Srimat Swami Premananda written to a select group of lay and monastic followers of Sri Ramakrishna. Coming from the pen of one who realised in his life the lofty ideals

as set forth by the Prophet of Dakshineswar, the book needs no introduction from us. We have every hope that the valuable teachings, as embodied in the epistles, so simple and so full of life and fire, will naturally touch all devout hearts.

Indian Teachers of Buddhist Universities.—By Phanindranath Bose, M. A. Published by The Theosophical Publishing House, Adyar, Madras. Pp. 162. Price Rs. 2.

This neat little volume of the Asian Library Series is "an attempt * * to bring together the accounts of the Indian Pandits of the Buddhist Universities of Nalanda, Vikramsila, Odantapura and Jagaddala." The author has "tried to show how most of them were associated with Tibet, and how they influenced Tibetan literature and religion." The book is divided into five chapters: I. Students of Tibetan Buddhism; II. Buddhist Universities; III. Pandits of Vikramasila; IV. Pandits of Nalanda; V. Pandits of Jagaddala and Odantapura. Those interested in the subject will find in this book a great deal of valuable information. The learned author has evidently spared neither time nor labour in gathering his interesting data.

The Coins of India.—By C. J. Brown. The Heritage of India Series. Published by the Association Press, 5 Russell Street, Calcutta. Pp. 120. Price—Paper Cover Re. 1; Cloth Re. 1-8.

The little book contains a short but valuable history of Indian coins, early, mediæval and modern. It has been written mainly with a view "to arouse in Indians an interest in their country's coinage, in the study of which so many fields of research lie as yet almost untouched." Besides describing the evolution of Indian coinage, the author also shows its importance as a source of history. The book is written in an easy and popular style, and contains twelve plates.

Leprosy in India.—By T. S. Krishnamurthi Iyer. Published by Tagore & Co., Madras. Pp. vii + 62. Price As. 8.

This instructive booklet deals with the leper problem in India and its solution. "There is nothing for Hindu and Mohamedan India," justly observes the writer, "to glory in the fact that it is serenely harbouring about 150,000 lepers in its midst with no thought about them, and that its temples and mosques serve only as breeding places of, not as relief centres to, these afflicted."

Humane segregation, medical care and kind sympathy alone can alleviate the misery of the people suffering from leprosy and also stop the spread of the disease, ultimately stamping it out from the country. To achieve this object determined efforts should be put forth. But both the people and the Government of India are quite indifferent in this respect. What little is being done is by the Mission to Lepers. This Christian organisation, with its limited funds collected mostly from Great Britain and Ireland, supports directly or indirectly about 56 Asylums, benefiting about 6000 lepers.

The pathetic appeal of the writer on behalf of "the most helpless of human sufferers" should meet with a ready response from our countrymen.

Djawa.—A Quarterly Journal in the Dutch language. Published by the Java-Instituut at Weltevreden, Java.

This beautifully printed journal contains interesting articles on art, science, history and culture, illustrated by plates and photographs. The March number opens with "East and West" in which Dr. Nieuwenhuis refutes the idea of an independent East and West. Kipling's oft-quoted and misapplied 'East is East' etc. is not only superficial but wrong. East and West have always met and always will meet. What was purely Eastern a thousand years ago, is purely Western to-day and may become Eastern again in the future. Dr. Martha A. Muusses points out in an article that the object of the Hindu Javanese sculptor differed altogether from that of the Greek. His object was not to imitate or improve on nature. He wanted

to express in stone the inner qualities of the god Siva, or of the perfect man Buddha who was worshipped as a god. The images show a meditative inward expression of face and attitude. Boedihardja writes on different names of Arjuna. A long and learned article by Mr. J. Kunst and C. J. A. Kunst-van Wely deals with musical scales and instruments of West-Java. R. Hadiwidjana gives a short account of his visit to the grave of Seh Domba on top of Mt. Tjarakan. There are other articles also, dealing with the Javanese culture movement.

Sree Krishna Parabrahma Vicharana. Books I & II.—By Ch. Gopinatham, B. A., Vakil. Published by the author from Ellore, Kistna Dt., Madras Presy. Pp. 194 and 58. Price Re. 1 and 8 as. respectively.

Food and Health.—By Chandra Chakravarty. Published by Ramchandra Chakravarty, 58 Cornwallis Streets, Calcutta. Pp. 214. Price Re. 1-8.

Dyspepsia and Diabetes.—By the same. Pp. 84. Price Re. 1.

Principles of Freedom.—By Terence Macswiney. Published by S. Ganesan, Publisher, Triplicane, Madras. Pp. 196.

The National Being.—Some Thoughts on an Irish Polity. By A. E. Published by S. Ganesan, Triplicane, Madras.

The Political Philosophy of Mr. Gandhi.—By M. Ruthnaswamy, M. A., M. L. C., Bar-at-law. Published by Tagore & Co., Madras. Pp. 99. Price Re. 1.

The Philosophy of Non-co-operation and of Spiritual-political Swaraj.—By Bhagavan Das. Published by Tagore & Co., Madras. Pp. xv + 118. Price Re. 1.

Reform of the Hindu Mutts.—By D. V. Gundappa. Published by the Karnataka Prakatanalaya, Basavangudi, Bangalore City. Pp. 29.

REPORTS AND APPEALS.

The Second Annual Report of the Sri Ramakrishna Sevasrama, Charitable Hospital and Dispensary, Rangoon, for the year 1922.

This Sevasrama is 'an asylum to those who are helpless when the dark days of starvation, old age and disease overtake them and make them feel the want of a helping hand.' It gives outdoor and indoor relief to the sick of all nationalities, castes and creeds. During the year under review altogether 1001 and 32,315 patients were treated in the indoor and the outdoor hospitals respectively. The steady progress of the Sevasrama is evident from the increase in the number of indoor and outdoor patients by 52.59 and 59.6 per cent. respectively over that of the last year. As the increasing demands mean a heavy strain on its finances, we hope that the generous public will extend a more liberal support to the institution.

The Fourth Annual Report of the Ramakrishna Mission Sevasrama, Narayanganj, from April, 1920 to Dec. 1921.

This Sevasrama has been doing many works of public utility. It has got a Pathshala where poor boys receive education free and a library that is open to the public. Amongst its other works the outdoor hospital relief, medical aid and nursing in private houses, cremation of the dead, service in epidemic seasons and in Melas and the like deserve special mention. The total receipts during the year including the last year's balance amounted to Rs. 3148-2-3 and the total expenditure to Rs. 1509-8-0.

This noble institution deserves the support of our generous countrymen.

The Report of the Ramakrishna Mission Branch Centre, Barisal, from 1909 to 1918.

The report is a good record of various philanthropic works

done by the centre. Since its inception the institution has been trying its best to serve the sick with medicine and diet, help poor students with money and books and relieve distressed people in times of famine and epidemic. It is badly in need of a suitable and permanent home of its own.

We hope the munificence of the public, that has been unstinted so long, will put the centre on a stable basis.

The Fourteenth Annual Report of the Sri Ramakrishna Asrama, Bharukati—Narayanpur, Barisal, from 1921 to 1922.

This charitable institution is serving society in many ways. Besides medical relief to the sick it gives pecuniary help to deserving indigent persons. The Asrama conducts a free primary school for educating poor boys. It appeals to the generous public for funds for the construction of a much needed pucca building to be used as its shrine.

NEWS AND NOTES.

The All-India Hindu Mahasabha

The seventh session of the All-India Hindu Mahasabha was held at Benares for four days beginning from the 19th August last. The rules of the Sabha define a Hindu as "any person professing to be a Hindu or following any religion of Indian origin." They include the Sanatanists, Arya-samajists, Jains, Sikhs, Buddhists, Brahmos and others in the Hindu Community. Actuated by a very liberal spirit the Mahasabha invited all sects and creeds to take part in the deliberations of its Benares session. There was a large number of delegates representing all provinces. The gathering was a representative one, and consisted of over five thousand people of all castes, creeds and denominations.

The proceedings of the Mahasabha were conducted in Hindi, and were carried on with great enthusiasm and earnestness. Pandit Madan Mohan Malaviya was unanimously elected president. In the course of his eloquent address the Pandit maintained that Buddhism, Jainism and Sikhism were not separate from Hinduism, but were included in it as were the sects worshipping Shiva or Vishnu, or those believing in the philosophy of the Vedanta. He deplored the present weakness and disunion of Hindu society, and referred to many of the indignities it suffered at the hands of misguided and fanatic Mohammedans. He emphasised that the Hindus

must not forget that the interests of their country would never be promoted if there was lasting estrangement among the Hindus, Mohammedans and other communities. They must adopt such means as might lead ultimately to perfect Hindu-Moslem unity. That such a unity had not been already accomplished was due mainly to the weakness of the Hindu community. Friendship could exist only between equals. If the Hindus could organise and strengthen themselves, and could convince the rowdy section among the Mohammedans that they could not safely rob and dishonour Hindus, unity would be established on a stabler basis.

He spoke with great feeling on the important problem of the removal of untouchability and moved his audience. He observed that the so-called depressed classes formed an important part of Hindu Society. These classes contained men at whose feet he would unhesitatingly bow his head. At Panipat it was a Chamar who saved the Hindu temple from the hands of Mohammedan rowdies. The work of some of the depressed classes, such as the sweepers, could be said to be degrading. Even if it was so, the pollution was merely physical and could be removed by proper washing. But were there not worse forms of pollution—the pollutions of the mind—from which even high caste men, including himself, were not free? Therefore, they must allow the untouchables to come to their meetings, to send their children to their schools, to draw water from their wells and to worship in their temples. Let the upper class Hindus try to teach their humbler brethren higher ideas of physical cleanliness, but let them not for any reason refuse to associate with the latter—their own flesh and blood.

In conclusion, the president touched on the Suddhi movement. He said the Mohammedans and Christians were actively converting the Hindus, and even occasionally employed unfair means to gain their end. But as long as fair methods were employed none had any right to complain. The Hindus must adopt proper means to prevent the continual decline in their numbers. They must, therefore, be willing to take back into their fold those Hindus who by compulsion or by mistake adopted any other religion, but now wanted to come back. Even the Mohammedans should be allowed to become Hindus if they had faith in Hinduism. In ancient times the Aryan Rishis freely allowed non-Aryans into their religion. If modern Hindus could adopt the same policy, the Hindu community would be saved from the menace that was threatening it, and would again become strong and powerful as in the past.

A number of important resolutions were passed by the Mahasabha. It urged the starting of leagues for both

social service and self-protection. It recommended the reclamation of the Malkana Rajputs who were willing to come back into the faith of their forefathers, and to follow Hindu rites and customs. Another resolution expressed the Mahasabha's intention of forming a society of Hindu leaders and Pandits for opening the doors of Hinduism to non-Hindus wishing to come into it.

It is unfortunate that in spite of the exhortations and piteous appeal of the president, the Mahasabha failed to give a firm and favourable decision on the question of untouchability, and the matter had to be referred to a committee of Pandits. Let us hope that the majority of the orthodox Hindus who could not be unanimous on the point, will soon come to realise that untouchability is a disgrace to the spirit of Hinduism, and that its removal is one of the essential conditions of the revival of Hindu Society. We believe that they will ere long be awakened to the full sense of their responsibility and duty to the depressed classes, and will render a better account of themselves at the coming session of the Mahasabha to be held next winter at Benares.

Child Welfare Research in America

Children play an important part in moulding the destiny of a nation. In them lie hidden the potentialities of what is noble and great. They are the future poets, artists, scholars, statesmen, patriots, saints and prophets. Hence the rearing of a fine breed of boys and girls is an important question deserving special attention. But unfortunately how often it happens that inspite of their inherent parts a large number of our children turn out hopeless failures physically, intellectually and morally owing to our neglect and carelessness ! Far from proving useful citizens some become burdens, others pests to the country. This means a regrettable loss both to individuals and society.

To remedy this evil the State of Iowa (U. S. A.) has taken the lead in establishing a Child Welfare Research Station that hopes to conserve and develop the normal child. The institution is six years old and is incorporated with the State University there. Some other States of America are also going fast to follow this example. Dr. Sudhindra Bose, lecturer, State University of Iowa, has given a beautiful account of the work of this Child Welfare Research Station in an illustrated article in the August issue of the "Welfare."

Mainly speaking, the Station (1) investigates and finds out the factors that conduce to the well-being of children, (2) serves the community, specially parents by spreading the results of its research and (3) sends out trained child welfare

workers with sound knowledge in psychology, sociology, hygiene, nursing and the like.

It gets normal children for research in the Children's Hospital, in the University Observation Schools and in private homes and institutions. To facilitate work it has got several departments with specialists and experts in each. One department studies psychologically the mental growth of children and their perception, constructive imagination, emotion and volition, and gathers data for establishing developmental standards. Another investigates how society can be utilised for helping the normal growth of children with special reference to such social virtues as love, fellow-feeling and sympathy. A third conducts research with the help of anthropological statistics and discovers how children grow. A fourth enquires into the food requirements and finds out by experiments on guinea pigs, rats and pigeons the diet that stimulates growth and prevents malnutrition. Lastly, a fifth carries on research in lines suggested by the modern science of eugenics that aims at developing 'the maximum child and the minimum parent' by an intelligent modification of the specific conditions of heredity and environment.

The Pre-school Laboratory which is a part of the department of psychology is an important feature of the station. It is "an experimental school for observation of the habits and faculties of little children, not yet old enough to go to school and whose reactions cannot be observed at home." Standing in a restful green interspersed with rows of flowering plants it is a beautiful four-room building and has in it all the equipments of the modern kindergarten system. Besides, to delight the hearts of tiny tots it is furnished with small chairs and tables, portable swings, a see-saw, a slide, a phonograph and a set of building blocks for making houses. The training given there has nothing of the rigour and hard discipline of ordinary schools. The teachers mix freely with their little pupils and make the lessons and tests as interesting as games. It is natural, therefore, that children have an independent, all-round growth there.

The institution is the first of its kind and has taken "a tremendous step to develop a stronger nation by insuring stronger and healthier children." India will do well to adopt these up to date scientific methods of training, and combine them with her lofty spiritual vision in educating her children.

Ramree Flood and the Ramakrishna Mission (Burma Branch)

A heavy flood has devastated Ramree, a township in Burma. Houses and stores of paddy having been washed away most

of the people of the locality, especially the labouring classes, have been thrown into an acute distress. The sufferers are in urgent want of foodstuffs as well as of money to rebuild their huts. Relief work has been started by the Ramakrishna Mission. For want of sufficient funds, the Mission workers have now to confine their relief only to the distribution of rice. They distributed 55 mds. and 27 srs. of rice among 95 families on the 7th July last. A similar distribution of rice was made also on the 18th July. The relief work is to be continued for at least 4 or 5 months until the next harvest is reaped. The Mission appeals to the generous public for sufficient funds to provide the distressed with the necessary food and shelter.

Any contribution, however small, will be thankfully received and acknowledged by (1) The President, Ramakrishna Mission, P. O. Belur, Dt. Howrah. (2) The Secretary, Ramakrishna Mission, 1 Mukherjee Lane, P. O. Baghbazar, Calcutta.



MAYAVATI CHARITABLE DISPENSARY.

The following old unclaimed deposits have been taken as donations to the above fund :—

Theodore Springmann Jr. Esq. Rs. 60-12-6 ; Lothar Stehr Esq. Rs. 54-15 ; Miss Milla Seppa Rs. 2-4 ; A. Padmanabhan Esq., Re. 1-5 ; V. Rangayya Esq., Rs. 7-14 ; Capt. Doraiswami, Rs. 2-8 ; M. Srinivasam Esq., Rs. 3-12 ; S. R. Wagonkar Esq., Re. 1 ; Mrs. Urwick, As. 14-3 ; T. S. Chinniah Esq., Re. 1-2-3 ; Govind Pillay Esq., Rs. 2 ; R. C. United Club, As. 12 ; M. Kioncheng Esq., Re. 1-13 ; K. Sivathambi Esq., Rs. 2 ; Dr. Miller, Rs. 2-3 ; D. A. Pillay Esq., Re. 1-8 ; Dr. Jivan Singh, Re. 1-3 ; K. H. Mehta Esq., Re. 1-11 ; K. Nanu Pillay Esq., Re. 1-4 ; C. H. G. Newman Esq., Rs. 2-14 ; A. Kenkeri Esq., Re. 1-8 ; R. N. Pillay Esq., Rs. 2 ; T. P. Sundaram Esq., Re. 1-8 ; K. H. D. Pandit Esq., Rs. 2-15 ; S. N. Mathar Esq., Re. 1-9 ; Vedantist, Rs. 21-15 ; M. Khazen Esq., Rs. 2 ; J. N. Dube Esq., Rs. 3 ; L. Cook Esq. Rs. 5-13 ; M. A. M. Lourdesain Esq., As. 3-6 ; V. K. S. Iyer Esq., As. 6 ; P. G. S. Naidu Esq., Re. 1 ; Col. E. R. Shamshore, Rs. 2-2 ; H. J. Haskamp Esq., As. 12 ; A. K. Iyer Esq., Re. 1 ; G. Arumanathan Esq., Rs. 10.—Total Rs. 211-4-6.

The Dispensary is badly in need of help from the generous public. Any contributions will be thankfully accepted at the following address: The President, Advaita Ashrama, Mayavati, Dt. Almora.



Prabuddha Bharata

उत्तिष्ठत आगत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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OCTOBER 1923

[No. 327

TO AN EARLY VIOLET.*

What though thy bed be frozen earth,
Thy cloak the chilling blast ;
What though no mate to cheer thy path,
Thy sky with gloom o'ercast ;

What though if love itself doth fail,
Thy fragrance strewed in vain ;
What though if bad o'er good prevail,
And vice o'er virtue reign :—

Change not thy nature, gentle bloom,
Thou violet, sweet and pure,
But ever pour thy sweet perfume
Unasked, unstinted, sure !

VIVEKANANDA.

* Written to a Western lady-disciple from New York, on 6th January, 1896.

CONVERSATIONS WITH SWAMI TURIYANANDA.

7th July—7 p. m.

After taking his usual evening walk the Swami was seated on the bench under the banyan tree. A Brahmacharin stood by, and the Swami opened the following conversation.

Q.— Did you go out for a walk? Towards the Ganges side?

A. Yes, Sir.

Q. Did you find the atmosphere cold?

A. Yes, quite cold.

Q. Were you alone?

A. Swami J. was with me.

Q. How many years is he your senior?

A. About three or four years. He was still in college when I joined it.

Q. What is your age? Twenty-six or twenty-seven—is'nt it?

A. Yes, Sir, twenty-six.

Q. I can guess one's age fairly well. I am generally accurate. How long after passing your examination did you take orders?

A. I came here within a month of the result being out. It wouldn't have taken me so long to appear for the degree, but once I went with my father on a pilgrimage to Chandranath. Seeing the scenery of the place and visiting the shrines I was so impressed that I liked to dwell on those things alone. I wrote to my people at home that

I would no more study at school. I had a mind to go to Benares, learn Sanskrit and read the Shastras. However, for three years I studied at home, without attending school. I couldn't come to Benares. At length my mother said, "Be educated like my other sons and go wherever you like."

The Swami— Yes, I had a talk with your mother on the subject. She too said that for her sake alone you had passed the B. A. Your mother is very sagacious, with a good deal of common-sense—is she not ?

A. How she struggled single-handed to bring up her sons and her husband's brothers ! That was the one thought with her.

Q. Had you ever any idea of marrying ?

A. No, Sir, it never occurred to my mind. I remember, when I was comparatively grown up, if I omitted to salute my sisters, they would say, "Well, you didn't salute us, we shall get you married and make your wife lie prostrate at our feet !"

The Swami burst into a hearty laugh. The narrative continued :

"But I used to tell them then and there that I would *not* marry—so they might be sure nobody was going to be prostrate before them.

"I shall tell you a curious dream I had some eight or nine years back. Two girls entered my room and came to my bed-side. One of them, I found, was looking at my money and property, while the other kept gazing at me. I said to them, 'Mothers, what do you want !' No one replied. To one I gave some money and she went away. But the other would not leave me nor would she

speak. I stepped out of the room, ran a great distance and jumped into a river, when on looking back I found that the girl had followed me up to the brink. I was floating with the tide, when some men on board a ship seeing me in that plight took me up. Getting on board the ship I found—all had the ochre robe on, they were Sannyasins. The girl could not overtake me any more.

“On the day previous to my final departure for Benares, I had an exactly similar dream. A beautiful woman, with tears in her eyes, came to my bed-side and said, ‘Well, you are going away, but tell me how I am to live in the world.’ I at once turned on my side and with my back to her said, ‘It is night and you are a stranger. I have nothing to speak to you.’ I tried my best to think out who she might be, but in vain. She certainly did not resemble my mother.”

The Swami— That is Mahamaya. It was because you had good Samskaras (past impressions) that you escaped. Well, good Samskaras are absolutely necessary. When I first went to Sri Ramakrishna he asked me if I was pure. I answered, “Yes, but not always in the subconscious state.” He then put his hand on my back and said, “Excellent. You needn’t have the least anxiety. But you must be on your guard against wilful impurity.”

There is no way out unless one is free from the tendency to evil-doing—alas, too prevalent now-a-days—from one’s very boyhood.

In answer to a query the Swami said : In my boyhood I read two books which did me much

good. They too had words to the effect that the parents or guardians should make it their duty to enlighten their boys and girls seriously on the importance of chastity, before they have fallen into the pit. This removes a lot of false curiosity. There is always great danger unless a strict watch be kept on the young. They alone escape whom the Divine Mother protects,

OCCASIONAL NOTES.

HINDU Society presents an endless diversity of castes and creeds, cults and denominations. It is an ocean of humanity composed of innumerable ethnic groups in all stages of evolution and culture. The religion of these multifarious units ranges from the primitive beliefs of the aboriginal tribes to the sublime philosophy of the Vedantic schools. It includes the simple worship of forms and images on the one hand, and the profound meditation on the formless, absolute Brahman on the other. Again, though the members of different social groups may try to conform to some common rules of conduct, they are at liberty to choose different religious beliefs and follow different modes of worship, suited to their varying individual temperaments and capacities. Apart from all these considerations, the vast congeries of people, calling themselves Hindus, differ widely in race and language, traditions and customs. The followers of "credal" religions are bewildered to see an infinite variety within what is known as the religion

of the Hindus. And they find it difficult to believe that there might possibly be any fundamental unity underlying this diversity which baffles all human descriptions and classifications.

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Hinduism implies not a single faith, but a system of faiths, each marking a stage in man's spiritual progress. It means not a particular religion, but a commonwealth of religions leading the human being step by step until he realises his divine nature, until "the knots of his heart are cut, all his doubts are removed, and the effects of his Karma are destroyed." True to its all-embracing spirit, Hinduism includes any form of faith or religion which satisfies one essential condition: That it must believe in the potential divinity and perfection of man; that it must help man in manifesting this divinity and perfection in a way most suitable to him. All that the Vedic religion wants is progress in the scale of spiritual culture, or unfoldment through the free expression of the true individuality of man. Hence it is no wonder that the Hindu religion finds a place, as Swami Vivekananda says, "for every human being from the lowest grovelling savage not far removed from the brutes, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature." This is the universal principle lying at the back of the Eternal Religion of India. But unfortunately we have perfectly forgotten this underlying ideal, and have raised insurmountable walls of creeds and dogmas between one unit and another. The

result is that no longer does the same life-current pulsate through the whole body of our mighty society, unifying and integrating the manifold parts into one organised whole. In consequence our social system is in a state of disintegration. Its members are no longer working in a spirit of co-operation and harmony. On the other hand they are trying to live a life of isolation, and some are even trying to engage in quarrels and dissensions with one another. This is disastrous not only to the individual units themselves but also to the whole system of our once strong and powerful society.

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Hindu society seems to be broken up into a countless number of castes and sects. Among these may be mentioned the various orthodox castes claiming to be the custodians of the ancient religion of the Vedas. Besides these, there are the Vaishnavite sects of the Mohammedan period, which rising in protest against Hindu orthodoxy, threw open the doors of Hinduism to all, irrespective of caste and religion, and saved Hinduism from the onslaught of Islam. Again there are the modern reform movements which are trying to set back the cultural invasion from the West, and to apply anew the principles of Hinduism to the present-day social and religious problems of the land. Most of these are divided and sub-divided into a number of small groups often differing in manners and customs, beliefs and practices. And the older the institution, the greater are its subdivisions.

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The so-called orthodox Hindu society is as vast as it is old. Naturally it has got within its fold thousands of ramifications, sometimes with widely divergent and even opposite rules and usages. Broadly speaking, the orthodoxy of the North differs greatly from that of the South. Such divergences have existed since early times, as the ancient codes clearly record. "Eating meals in the company of those not invested with the holy thread; eating meals in the company of women, and eating food kept overnight—these are some of the customs peculiar to the South. Sale of wool, drinking intoxicants, bearing weapons, and sea-voyage—these are some of the local practices of the people of the North"—such is the testimony of Bodhayana. "Marriage with the maternal cousin is prevalent in the South, eating of meat is customary in the North." Anuloma marriages or marriages of men of the higher castes with women of the lower castes, which were prevalent in the days of Manu, are still current in Nepal, although this practice is condemned by orthodox society in other provinces in India. Again, the native Brahmins of Malabar in South India, who claim to be the most orthodox in the whole of India, follow a number of customs which are abhorred even by the lower caste people in other parts of the country. The rules of eating, drinking and marriage, and the conceptions of 'touchability' and 'untouchability' are all that concern mainly the so-called religion of the orthodox, and these vary greatly from province to province, if not from district to district. But every social group is ever prepared to quote some scripture or

other in its support. It is a great mistake to think that the same Smṛiti or socio-religious code is current throughout the country. In some part the code of Manu may hold its sway, in another the code of Yajñavalkya; in a third the code of Parasara. In others again some comparatively modern compilations of Smṛiti are generally obeyed. But in spite of its pride in following the letters of the scriptures, modern orthodoxy is often guided by local customs and practices which are vehemently condemned by the injunctions of both the Śrutis and the Smṛitis—the highest authorities in social conduct. Every man thinks, 'Orthodoxy is my doxy—heterodoxy is another man's doxy!' Such is the real state of affairs with the most conservative section of Hindu society. It is needless to enter into the contradictions of others:

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The authors of the ancient Hindu social system were by no means against the diversity of caste and creed. While recognising the need of a variety of institutions in the evolution of individuals born with different tendencies and potentialities, the ancient Rishis laid stress on certain universal ideas and ideals calculated to serve as the common basis of all castes and creeds in Hinduism. The system of spiritual laws as embodied in the scriptures, the doctrine of the potential divinity of man, the laws of Karma and re-incarnation, the possibility of every individual to attain to emancipation from all forms of bondage, here and hereafter,—these are some of the beliefs underlying all our socio-religious institutions. However greatly people may differ as to their conceptions of these

universal principles, they share them in common with all castes and creeds. It is these ideas that serve as links between the different members of Hindu society, and unite them into one organised whole. Besides, a network of holy places, sacred rivers and mountains, visited by all classes of pilgrims, brings together people of distant parts, and helps them to exchange their thoughts and ideas with one another. This institution of pilgrimage and the existence of a common sacred language in Sanskrit, no doubt contribute to Hindu unity, but their influence is felt only by a small percentage of people. It is *deshacharas* and *lokacharas*—local usages and popular customs—that hold almost paramount authority in social and religious matters. Our castes, sects and denominations lay more stress on the points of dissension than on our common heritage and on other factors promoting social solidarity. Owing to the want of proper association, and the consequent correction, adaptation and broadening of outlook, the manifold sections of our community have become very exclusive. The result is that conservatism has grown more rigid than ever. And this along with caste-prejudice and sectarian bigotry has cleaved society as it never did in the past, and has brought about the present stagnation and degeneration of the entire Hindu society.

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In spite of some revivalistic movements springing up here and there, Hindu society as a whole is still no better than a disunited and disintegrated mass. Religion and society have become hopelessly static, and in consequence the people are mostly

weak and disorganised. The present passivity and physical deterioration of almost all the sections of the community are indeed appalling. As many recent events clearly showed, the majority of the Hindus have lost even the virility to protect their hearth and home, to defend the honour of their religion and women when attacked by the bad elements of another community. Besides, in many parts of the country the Hindu population is gradually on the decrease. From these facts some thoughtful writers have even predicted that if the Hindus deteriorate at the present rate, they will be a 'dying race' after the lapse of a few centuries only. All this presents a deplorable state of affairs. But it is a hopeful sign that Hindu society is becoming more and more alive to the danger ahead. Many of the thoughtful leaders of the community are anxious to arrest its increasing degeneration and weakness. To this end they are trying to organise and improve the present disjointed sections in Hinduism. The ready response which their appeal met at the last session of the All-India Hindu Mahasabha was an unmistakable proof that the Hindu community as a whole was feeling the need of co-operation and concerted action among its manifold members. It further showed that the majority of the thoughtful and educated classes had come to realise that social and religious reforms were absolutely necessary to stem the tide of degeneration, as also to rejuvenate both society and the country. Certain sections of the Indian people have misunderstood this Hindu movement. Some of the Hindu

leaders of political thought apprehend that it is directed against the present political movements, and is likely to break down the edifice of Hindu-Muslim unity which they are so laboriously trying to build up. A section of the orthodox Hindus entertain the fear that it will give a death-blow to what they understand as Hindu religion and society. Some of our Mohammedan fellow-countrymen again hold that the Hindu movement is nothing but a challenge to Islam. But these apprehensions are without any foundation. All that the Hindus sincerely want to do is to set their house in order. And this with the ultimate object of effecting a real union and solidarity of the Indian people, which can be based only on the secure foundation of strength and equality. What the Hindu movement further implies is this : Some sections of the Indian people have enjoyed an unequal advantage over others. This inequality must go, be it intra-communal or inter-communal. The heartless oppression of the lower classes must be a thing of the past. The bar of untouchability, which disgraces Hinduism and imposes social and religious disabilities on millions of Hindus belonging to the so-called depressed classes, must be removed in order to make the union of all Hindus an accomplished fact. Unless the privileged classes are prepared to forego all forms of unfair privileges, Hindu social unity and Indian national solidarity will ever remain as ideals never to be realised in the actual life of the people.

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To revive the Hindu community it is of utmost importance to make Hinduism dynamic. We must

have, as the Sister Nivedita says, "instead of passivity, activity; for the standard of weakness, the standard of strength." This is possible if all sections of the Hindus are willing to be thoroughly loyal to the ideals and principles of their religion. The spirit of renaissance is already at work. Under its impulse the orthodox sections are becoming more and more liberal in spirit. The reformed sects which tried up till now to lead a life of isolation are broadening in their mental outlook, and are feeling the urgency of co-operation with others. All the social units are coming to be actuated more and more by a feeling of brotherliness towards one another, and are recognising their underlying unity—their common ideals and aspirations, their common heritage of tradition and culture. All the scattered spiritual forces working for the regeneration of Hindu society are now to be united. This alone can generate a mighty power that will not only vitalise the Hindu community, but will also help in the rising of a new India—a healthy, vigorous and rejuvenated India.

THE TANTRIKA MODE OF WORSHIP.

[*Adapted from Swami Saradananda's "Lilaprasanga."*]

MAN has a natural tendency to enjoyment, and does not generally welcome renunciation. He finds it difficult to call upon the Lord in a pure and simple way, and instinctively hugs to his bosom some amount of impurity in the midst of purity. Even though renouncing lust and wealth, he would like to have a passing glimpse of them. Hence it is that we find that immediately after stating distinctly in his

sacred books that the worship of the Divine Mother should be performed in the purest way possible, he also makes room for some queer sensuous songs in them on the plea that these will be pleasing to the Goddess. There is nothing to be wondered at in this tendency of the human mind. It only shows in what strong and unbreakable ties of sense-attraction the Mother of the universe has bound Her creatures hand and foot. The idea is painfully impressed upon our minds that unless She out of Her infinite grace leads us out of this intricate maze, there is no way out for us. She only knows through what particular ways She would lead particular individuals across this ocean of ignorance.

In tracing the origin of the Tantrika mode of worship we have to go back to the Vedic times when both enjoyment and renunciation were sought to be combined in the Karma-kanda or the ritualistic portion of the Vedas. The goal of human life then seems to have been the regulated enjoyment of the sense-objects, by propitiating the gods through prayers and sacrifices. When in this way the mind was somewhat purified—when it became tolerably divested of lower desires, then the man took up the purer course of discipline prescribed in the Upanishads. But with the advent of the Buddhistic age things took a different turn. The methods of worship which were suited to pure-souled recluses alone, were prescribed for the ordinary householder, irrespective of his taste or capacity, while the laws of the State also lent countenance to this course. The result was that the Vedic sacrifices, which had in view the object of gradually weaning the aspirant's mind from the enjoyment of the senses, were replaced by a system of clandestine worship—conducted in dreary, out of the way places, at dead of night—so that outsiders, and especially the emissaries of law, might get no clue to it. There is a good deal of truth in the statement that the Tantrika rites were introduced by the Lord Shiva in place of Vedic rituals, which had fallen into disuse in course of time. For not only do [they combine enjoyment and renunciation like the Vedic rites of old, but one finds in them an intimate

connection between the ritualistic portion and the philosophy—which were distinct branches in the Vedic age. Each act of worship according to the Tantras necessitates some sort of meditation on the unity of the aspirant with the Lord—of the Jiva with the Paramatman. For instance, sitting down to worship, one has to mentally raise the Kundalini Sakti—the resultant of the past impressions or the entire potentiality of a man supposed to be coiled up at the lowest extremity of the spinal column—to the thousand-petalled lotus in the brain, and think of this symbol of the aspirant himself as identified with God residing there. Then he imagines himself as separated from Him, and the spirit of the Lord as condensed into the luminous form of his chosen Ideal. He projects Him out of himself on the image or symbol in front and proceeds to worship Him. After the worship is done the aspirant imagines the Deity to resume His former place in the brain. Now, on reflection it will be found that in the foregoing process of worship a fine attempt has been made to realise the ultimate object of human life, viz. identification with the Lord through love. It is true that only one in a thousand will be able to perform the above meditation in a proper way, but none can deny the fact that all at least can try to do so, and this in itself is a great advantage, for thereby they will slowly advance towards the goal. Thus, every Tantrika rite invariably directs the mind of the worshipper to the underlying unity of Existence.

Another speciality of the Tantras is that they preach the motherhood of God, and simultaneously with it, a glorification of the woman. Neither in the Vedas nor in the Puranas do we come across this idea, which is only to be met with in the Tantras. In the Samhita portion of the Vedas one finds only the rudiments of this idea, where the husband is instructed to look upon the body of his wife as sacred and to worship the gods therein, so that she may be the mother of a worthy child. The Tantras sublimated this old idea and developed it in new lines, with conspicuous results, for it was found suited to certain temperaments of the age in which

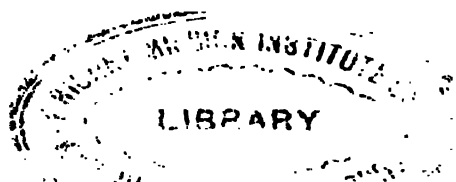
these Tantras came into vogue. This may have been the origin of the Virachara form of Tantrika practice, in which wine and women play a part. The gifted authors of the Tantras were right in their assumption that the average man must go in for a share of the good things of life. So the best course of turning his mind Godward in the midst of all these enjoyments is somehow to create in his mind a sincere regard for the objects of enjoyment. For having this, he will not be carried away by his pursuit after the senses, but cry halt at some moment of his life and set himself to cultivate self-control and renunciation. Hence they declared that the woman's body is sacred, that one should always look upon a woman as a goddess, and realising the manifestation of the Mother of the universe in her, treat her with all respect. Maltreatment to women was strictly forbidden.

But in spite of all this forethought on the part of the inaugurators of this system, the followers of this school also became, with the lapse of time, slaves to passion, and instead of trying to realise God, they sought to acquire small physical powers with the help of the Tantrika rites. This was the age which marked the origin of such grotesque forms of worship as that of ghosts and demons, and led to the abominations which we find in the Tantras of to-day. Hence, in every Tantra one meets with a two-fold division—a higher and a lower form of worship, and people choose between them according to their taste.

The main idea of the Tantras then is the deification of the objects of the senses, which ever lure mankind and bind them in an endless chain of births and deaths, preventing their realisation of God. The Tantras seek to accustom the struggling soul to look upon these sense-objects as visible representations of the Lord, so that their inordinate attachment to them may be curbed. According to the qualifications of the aspirants, the Tantras prescribe three modes of practice. They are called Pashu-bhava, Vira-bhava, and Divya-bhava,—or animal, heroic and divine,—in an ascending order. In the devotee of the first type there is a predominance

of animal propensity. For him the instruction is that he should avoid all objects of temptation as far as he can, and engage himself in *Japam* and such other practices with strict regard for purity. In the second class of aspirants, who are comparatively advanced, the devotion to God supersedes the cravings of the senses, and the sense-attractions only heighten their longing for God. So they are advised to live in the midst of these temptations and try to concentrate their mind on the Lord, unshaken by those farring elements in the outside world. While the third and the highest type of *Sadhaka* is he who is far above the reach of the sense-impulses—which have been swept away from him by a tidal wave of yearning for God-realisation—and to whom the practice of truth, forgiveness, compassion, contentment, and such other attributes has become natural like respiration. These are the general distinctions among the three classes of Tantrika aspirants. From what has been written above the readers will perceive that the practices of the Tantras will bear fruit if only the aspirant makes self-control the bed-rock of his endeavours, and in default of this he will be no better—if not worse—than an ordinary man.

The Tantrika influence permeates every system of worship in India at the present day, including Vaishnavism. Only, the Vaishnavite Acharyas have introduced certain changes in the mode of worship of the Tantras, which are worth noting. They considered dualistic teachings more beneficial to men, and accordingly laid stress only on that portion of the Tantrika rites, viz. its theory of Mantras and external worship. Into this worship they also infused a new spirit, and advised people to serve the Lord according to the promptings of their heart. The Tantrika gods purify the offerings made to them by their sight only, and the devotee by partaking of this consecrated food gradually becomes pure in mind. The Vaishnava reformers taught that the gods take the essence of those offerings, and not only that, but in certain cases they also take material quantities of the food, which depends on the devotion of the aspirant. Among many other changes these teachers



introduced into the method of worship, the most important was the emphasis they laid on the preliminary course of Tantrika worship—the Pashu-bhava—and they gave strict injunctions about purity being observed in every act of the aspirant—his food and mode of life and everything. They also laid great stress on Japam or repetition of the Lord's name as a means to God-realisation.

But in course of time evils crept into this cult also. Forgetting the inner significance of the Masters' teachings the followers adopted measures to suit their own tastes. The Acharyas had cited the great attraction between a lover and his mistress as an example to emulate in their quest after God. But they went the length of carrying it into actual practice, and thus made a horrible compromise between the old, pure form of worship and their own tendencies. It is the same old story everywhere.

From the above sketch another thing will have struck the reader. It is this that for the criticisms usually levelled against the Tantras—or for the matter of that, any abused form of practice—not the Tantras but the innate tendency of man to gravitate towards enjoyment, is responsible. The Tantrika rites can be practised in the purest form possible, without a touch of wine or sex-indulgence, and this is amply proved in the lives of numerous saints of this school.

SWAMI MADEHAVANANDA.

BUDDHISM AND EARLY BENGALI LITERATURE.

BY HARIPADA GHOSAL VIDYAVINODE, M. A., M. R. A. S.

LATER Buddhism had a great influence on the early Bengali literature. Of the threefold vows which a newly initiated votary of that faith had to take, e. g. I take shelter in Buddha, I take shelter in Dhamma, I take shelter in the Sangha or congregation—the worship of

Dhamma appealed most to the Buddhists of later times. In the eighth or ninth century, a saint named Minanath established an order of Yogis and his cult laid a great stress on an unswerving obedience to the Guru. Of the Yogis Lui and others composed many songs or couplets which have been discovered by Pandit Haraprasad Shastri in Nepal, and published under the name of "Bauddha Gân O Dohâ." They were written in Sandhya Bhasha or in a language which is partly light and partly darkness, i. e. in which the idea is half revealed and half concealed. They convey the idea that the esoteric meaning of true religion can only be revealed and fathomed by the Guru, and its elucidation is a task far beyond the power and comprehension of ordinary mortals.

This religion—the religion of the Nath Panthis—was a mixture of Saivism and Buddhism, and it became paramount in many parts of Northern India. The unworldly nature of Saivism was incorporated into the renunciatory facts of Buddhism. But the Siva whom these Buddhists held in reverence was not the Siva with whom we are familiar and who occupies so high a place in the later Hindu pantheon. The Nath Panthis had a great leader named Gorakshanath. Born at Jhalundhar in the Punjab, this Gorakshanath had many disciples in Bengal. The only remnant of their literary work lives in the recently discovered book Goraksha-Bijay—a work of Faizulla in the 13th century. The language is plain and can be read without difficulty. It is supposed that the book was written about the 10th century, but it had been re-written by Faizulla and others in later times. Still the poems breathe the spirit of an earlier age. The manners, customs and social condition of the 10th century or thereabout have been reflected as in a clear mirror. The saintly character of Goraksha Yogi stands like a beacon-light to show our path in that remote benighted age. The metre is fine and the story is charming. It is refreshing to see that such a beautiful work could be produced at such an early age. The way in which the great saint had kept his character free

from stain in spite of temptations thrown in his path and the manner in which he saved the lost soul of his Guru Minanath from eternal perdition are indeed wonderful. They elicit our admiration even now and we bow down before the great man for his high ideal, great faith and stainless character.

Shunya Puran of Ramai Pandit, a work of the 11th century, is another great book in which the influence of Buddhism has been thoroughly reflected. Here the God Siva has been made an instrument of the worship of the god Dhamma. The poet takes pity on Siva for his wretched condition—for his mendicancy and tattered rags. He advises him to till the ground and sow cotton for food to eat and cloth to put on. The early Bengali poets were daring. They had the courage to disregard the Pauranik tradition, and humanised the all-destroying god—one of the Hindu Trinity—and made him live, breathe and move in the mundane atmosphere of our globe.

The unworldly and unsocial nature of Siva could not inspire the Bengali poets. This great god has been banished from the world of men. His high ideal was not for the ordinary man of flesh and blood to follow and imitate. Both the Hindus and the Buddhists had been vying with one another to enlist the sympathy of the common run of men by putting before their ignorant minds such ideals as could be easily followed and appreciated. Anthropomorphism had vigorously begun. The history of religion never shows such an example of high ideals brought down to such lower levels. The evolutionary process had been reversed. The Brahmins came down from the lofty summits of philosophical monism and adapted their doctrines to the intelligibility and receptivity of their followers. Animism, idolatry, and speculative monism came step by step in the evolution of religious ideas in the minds of men. But in Bengal those who had the charge of the spiritual conscience of common men in their hands, changed their highly speculative ideas to suit the ordinary mind. Bengali poets too did not lag behind. They

wrote poems and songs in honour of the deities whom the custodians of popular religion invented, admitted or incorporated into the Hindu pantheon from the Buddhists and even from the non-Aryan dwellers of forests and hills. Hence the old Bengali literature abounds in the stories of gods and goddesses of non-Hindu origin, how their devotees were put into troubles and saved in the long run after various reverses and turns of fortune—how the refractory worshippers were punished for their supposed or real faults, how these angry deities were at length propitiated and how their worship was popularised among the people. These Hindu Lares and Lemures were innumerable in number and found their advocates in many Bengali poets who celebrated them in metrical verse which still endures. They are for the most part monotonous and uninteresting, but on the whole repay perusal for the wealth of materials for reconstructing the social and literary history of the times. Thus later Buddhism had a great influence in shaping and forming the early Bengali literature, and in awakening the genius of the Bengali Muse.



SRI RAMAKRISHNA AND UNIVERSAL RELIGION.*

BY PROF. L. C. MEHTA, M. A.

THE war of the Mahabharata may be truly regarded as an episode in the history of Indian thought. It was the natural outcome of the process of disintegration that had set in a few centuries before that epoch-making event. The record of the events that led to it as well as of those that followed in its wake bears a clear testimony to the fact that there was among the people at that time no organised

* A lecture delivered at Nagpur, on the eighty-eighth birthday of Sri Ramakrishna.

community of interests and singleness of purpose such as characterised the Ramayana period (to say nothing of the Vedic period beyond that) in the domain of religion and philosophy. There are passages in the Mahabharata itself that contain descriptions of the many philosophical acts flourishing at that time. Professor Max Muller quotes from Chap. XXIV of Anugita a passage which runs as follows :

“ We observe the various forms of piety to be as it were contradictory. Some say that piety remains after the body is destroyed, some say that it is not so. Some say that everything is doubtful and others that there is no doubt. Some say that the permanent principle is impermanent and others too that it exists and does not exist. Some say that it is one form or twofold and others that it is manifold. Some Brahmanas too who know Brahma and perceive the truth, believe that it is one, others that it is distinct, and others again that it is manifold. Some say that both time and space exist and others that it is not so. Some have matted hairs and skins and others are clean-shaven and without any covering. Some people are for bathing, some for the omission of bathing. Some are for taking food, some are intent on fasting. Some people extol actions and others tranquillity. Some extol final emancipation and others various kinds of enjoyments. Some work for riches and others for indigence.”

Though the names of the sects referred to in the above passage are not explicitly stated, we know them from other sources.

From time immemorial it has been an article of faith with the people of India to regard the Vedas as of divine origin and as a supreme and controlling authority on all matters, religious and philosophical, besides regarding them as the sole unifying and harmonising principle in the midst of the various seemingly different systems of philosophy, or to use Professor Max Muller's phrase, ‘as a large common-fund of philosophical thought which like language belongs to no one (system) in particular, but which was like the air breathed by every living and thinking man.’ Besides this, the Brahmanas

and the Kshatriyas have always been regarded as their (of the Vedas) intellectual and military custodians respectively; so that when the war of the Mahabharata deprived India of almost all the true Brahmanas and Kshatriyas then living, their places were taken by others, who persisted in enjoying all the rights and privileges, which their predecessors and ancestors had enjoyed, without in the least caring for the duties and obligations which their high intellectual and social position had laid down for them. They began to consolidate their position by founding an order of priesthood based more on heredity than on merit and occupation.

The Charvaka system was more or less in the nature of a protest—an insignificant one no doubt—against this and other similar attempts at exploitation of the faith of the ignorant and orthodox masses in the name of religion and the Vedas. All the authoritative books on this system, generally associated with the name of Vrihaspati, seem to have been lost, but the fact that this system found a place in Madhavacharya's "*Sarva Darshan Sangraha*" or an epitome of all the philosophical systems, is enough to show that Madhavacharya looked upon the system as one not to be ignored in any catalogue of philosophical forces in India. The Charvakas denied the Divine origin of the Vedas. With them the highest end of man consisted in sensual enjoyments. They denied the other world and considered death to be the end of all things. The chief character of the system was practical rather than metaphysical, "teaching," as Prof. Max Muller says, "utilitarianism and crude hedonism in the most outspoken way."

In a country like India where religion forms as it were the very life-breath of the people, such sensualistic doctrines (hostile as they were to all religious feelings) could not flourish for any considerable length of time. If those doctrines, involving as they did some very fundamental principles, were to be considered as constituting anything but a passing phase in the history of philosophical thought in India, it was absolutely necessary for them to be so modified as

to make them look both religious and philosophical.

This was done by Buddha whose marked personality, far more than his teachings, gave him a great influence on his contemporaries and on so many generations after his death; and the whole of India at that time seemed, once more to have been absorbed in religion and philosophy as perhaps it never did since the Mahabharata period. As is usual with all religions where personalities rather than principles play the important part, with the disappearance of Buddha from the scene, the old anti-theistic doctrines and un-Vedic rites of the Charvaka system began again to find acceptance amongst his disciples and followers. The very Buddha who declared against the existence of a Personal God had not died fifty years before his disciples manufactured a god out of him.

Just as the Charvaka system marked a revolt against the exclusive tendencies of the priesthood after Mahabharata, so the Vedantic system of philosophy, as expounded by one of its commentators, Swami Sankaracharya, marked the revolt of the priesthood against the anti-theistic tendencies of the later Buddhism. Swami Sankaracharya with his war-cry of "Back to the Vedas," "Back to the Upanishads" succeeded in driving Buddhism out of the land and once again established the supremacy of the Vedas. The Vedantic doctrines, preached at a time when owing to the decay of free national life among the Indians, the individual found himself thrown back upon the resources of his inner life for support to the sense of his human dignity, which could no longer be found in civil and political life, were instrumental in producing a set of persons, with whom the realisation of the Self within was the be-all and end-all of all human activities in this mundane life. To this category belong Kavir, Chaitanya and Guru Nanak Dev:

It was about this period of the Indian history that the European nations were being roused from their dogmatic slumbers by a set of persons—with whom study of natural sciences was a passion and who may truly be called the prophets of modern thought in Europe. It was due to the

ceaseless efforts of such persons that the study of natural sciences came to the fore-front, so much so, "that," to quote Professor Fraser, "in the 19th century the things of the sense and the means of making ourselves comfortable through skilful application of the laws of the material world, occupy people's imagination as perhaps they never did before. Faith in moral agency and in God are lost in doubt, because they do not admit of verification by the senses, being implicates of our spiritual experience. That scientific reality," he goes on to say, "which is reached through verification by the senses—although it involves faith—is held permanent; the certainty that is reached without an appeal to the material world of the senses, because it involves faith, is regarded as illusory. That is to say, faith in the physical order which in the end is moral trust in God—the basis of our inference in the sciences of nature—is strong. Faith in inferences which expressly presume ethical or spiritual postulates, not less lawfully rested on these implicates of moral experiences, is weak."

India had also by this time come in contact with some of these enterprising European nations, specially the British, who, "when they came to India found in it a people," to quote from Lord Ronaldshay's lecture in London, "distracted and exhausted by internal dissensions and incapable, consequently, or at least indisposed to offer any strong resistance to the virile civilisation which they carried with them from the West. On the contrary, a class of Indians sprang up which adapted indiscriminately everything Western, the bad along with the good. It became the fashion amongst a certain section of the educated middle classes in Bengal during the middle of the 19th century, to mimic the Englishman in everything and to adopt his habits both good and bad. Thus we find in the autobiography of a well-known Bengali gentleman of the 19th century, Babu Raj Narain Bose, the following comment; 'It was a common belief of the alumni of the college that the drinking of wine was one of the concomitants of civilisation and, he adds, 'at the

beginning of 1884, I became dangerously ill and the cause of it was excessive drinking.' A graphic picture of the state of affairs at that time has been painted by another Bengali gentleman, the Rev. P. C. Mazumdar, who was himself a college student at this critical period in the history of Bengal. 'Sanskrit, Arabic and Persian,' he declares, 'held in such supreme reverence but a few years before as the only source of wisdom, were (now) looked down upon with supreme contempt.' The young men of the day sought for inspiration in 'the wide unclean waters of inferior works of English fiction,' and following hard upon this new spirit of contempt for their own past, came religious scepticism, which eat its way deep into the moral fibre of young Bengal. 'The ancient scriptures of the country, the famous records of the spiritual experiences of the great men of numerous Hindu sects, had long since been discredited. The Vedas and Upanishads were sealed books. The whole religious literature of India presented an endless void.' And the result is painted with an unsparing hand. "All faith in religion and morality everyday became weaker and tended to decay. The advancing tide of a very mixed civilisation with as much evil as good in it, the flood of fashionable carnality threatened to carry everything before it." "Young Bengal," he continues, "was rapidly becoming both demoralised and denationalised." Swami Vivekananda, a keen observer of men and things, while referring to that period, says, "There was a time when the tidal wave of occidental materialism washed the land with its destructive flood, when the intoxication of Western ideas was too great for young minds to see any truth in Hinduism, when they were losing all faith in the religion of their forefathers and going out to borrow foreign ideas and invest with them." The above account though it has a special reference to Bengal, may be said to have held good more or less for the whole of India at that time, and a reaction was bound to come.

(To be concluded).

SRI KRISHNA AND UDDHAVA'

(Continued from page 351.)

असत्त्वादात्मनोऽन्येषां भावानां तत्कृता मिदा ।

गतयो हेतवश्चास्य सृषा खमदयो यथा ॥३१॥

31. As objects¹ other than the Atman are unreal, the diversity² caused by them is false, as also its passage to other spheres with its causes,³ as in the case of a man seeing dreams.

[¹ *Objects &c.*—i. e. the body etc.

² *Diversity*—of caste and order of life etc.

³ *Causes*—viz. works.]

यो जागरे बहिरनुसृणाधर्मिणोऽर्थान्

भुङ्क्ते समस्तकरणैर्हृदि तत्सदृशान् ।

खमे सुषुप्त उपसंहरते स एकः

स्मृत्यन्वयात्रिगुणवृत्तिद्विगिन्द्रियेशः ॥३२॥

32. He who in the waking state enjoys, through all his organs, objects with ever-changing attributes in the outside world, who in dream has experiences similar to them in his heart, and who withdraws them in profound sleep, are one¹ and the same Atman—the Witness of the three states and the Ruler of the organs. This is proved from the persistence of memory in all these states.

[¹ *One &c.*—They are not separate, since a man remembers his experiences of the waking and dream states as also his ignorance of anything in dreamless sleep, and the one unchanging Witness of these is the Atman.]

एवं विमृश्य गुणतो मनसस्त्यवस्था

मन्मायया मयि कृता इति निश्चितार्थाः ।

संख्य हार्दमनुमानसदुक्तिरीक्षा-

ज्ञानासिना भजत महिषसंशयाधिग ॥३३॥

33. Thus reflecting that the three states of the mind due to Gunas are created¹ in Me by My Maya, and being thus sure about the Reality, destroy egoism which is the receptacle of doubts with the sword of knowledge sharpened by inference and competent testimony,² and worship Me who is seated in the heart.

[¹ *Created*—i. e. imagined.

² *Competent testimony*—including *Srutis*.]

इक्षेत विभ्रममिदं मनसो विज्ञासं

दृष्टं विनष्टमतिबोद्धमन्नातचक्रम् ।

विज्ञानमेकमुखेव विभाति माया

स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥३४॥

34. One should look upon this universe as an hallucination, being a phantasm of the mind, now seen and the next moment destroyed—like a dream, and extremely shifting like a circle¹ of fire. It is the One Consciousness that appears as multiple in form. The threefold distinction² due to the transformation of Gunas is Maya.³

[¹ *Circle &c.*—producing an appearance of a connected whole.

² *Distinction*—of the states of waking, dream and profound sleep.

³ *Maya*—i. e. unreal though appearing to be real.]

इष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्णा-

स्तृष्णार्तिं भवेन्निजसुखानुभवो निरीहः ।

संदृश्यते क्व च यदीदमवस्तुबुद्ध्या

त्यक्तं भ्रमाय न भवेत्स्मृतिरानिपातात् ॥३५॥

35. Withdrawing the organs from the universe one should be immersed in one's own Bliss ;

one should give up desires, be silent and free from action. If ever¹ the universe is experienced, it will not lead to error, being once discarded as unreal,² but will linger as a memory only, till death.³

[¹ *If ever &c.*—For a man must needs come down to the sense-plane.

² *Unreal*—like water in a mirage.

³ *Death*—when there will be **॥Videha-Mukti** or absolute emancipation.]

देहं च न भ्रमवस्थितमुत्थितं वा

सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।

देवादपेतमुत देववयानुपेतं

वासो यथा परिकृतं मदिरामदान्धः ॥३६॥

36. The perfect man does not behold¹ the evanescent body, sitting or standing, removed² by chance or restored by chance,—for he has realised his true nature,—as a man³ dead drunk does not care about the cloth he wears.

[¹ *Behold*—i. e. treat as real.

² *Removed &c.*—i. e. whether it goes out or comes back.

³ *Man &c.*—The drunkard is the one extreme (that of ignorance) and the man of realisation the other extreme (that of perfect illumination).]

देहोऽपि देववयः खलु कर्म यावत्

स्वारम्भकं प्रतिसमीक्ष्य एव साधुः ।

तं सप्रपञ्चमभिरुढसमाभियोगः

स्वामं पुनर्न भजते प्रतिबुद्धवस्तुः ॥३७॥

37. The body is verily under the sway of destiny, and must remain,¹ together with the Pranas, so long as the work that originated it has not spent itself. The man who has attained Samadhi in Yoga and realised the Truth, no more attaches

himself to the body and its appurtenances,² which are all like dreams.

[¹ *Remain*—so one need not be particularly anxious about its preservation.

² *Appurtenances*—such as the sense-objects.]

मयैतदुक्तं वो विप्रा गुह्यं यत्सांख्ययोगयोः ।

जानीतमागतं यज्ञं युष्मद्भविष्यया ॥३८॥

38. O sages, I have told you what is the inmost secret of Sankhya¹ and Yoga.² Know Me to be Vishnu, come here to enlighten you on religion.

[¹ *Sankhya*—the science which discriminates between Self and Not-Self,

² *Yoga*—the science which teaches how to attain the complete independence of the Self.]

अहं योगस्य सांख्यस्य सत्यस्य तस्य तेजसः ।

परायणं द्विजश्रेष्ठाः श्रियः कीर्तिर्दमस्य च ॥३९॥

39. O best of sages, I am the supreme goal¹ of Yoga and Sankhya, of Truth in practice and theory, of valour and opulence, of glory and self-control.

[¹ *Goal*: All these are of value if only they lead to God.]

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् ।

सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणाः ॥४०॥

40. All the eternal¹ virtues, such as sameness of vision and non-attachment etc., wait on Me who is beyond attributes and Absolute, the beloved Friend, the Self.

[¹ *Eternal virtues*—lit. 'Virtues that are not virtues'—because they lead us out of this network of Maya.]

इति मे द्विजसंदेहा मुनयः सनकादयः ।

समाजयित्वा परया भक्त्याऽगृह्यत संस्तवैः ॥४१॥

41. Having their doubts thus removed by Me, the sages, Sanaka and the rest, worshipped Me with great devotion and sang My praises.

तैरहं पूजितः सम्यक् संस्तुतः परमर्षिभिः ।

प्रत्येयाय स्वर्कं भाम पश्यतः परमेष्ठिनः ॥४२॥

42. Being duly worshipped and praised by those great sages, I returned to My abode, before the very eyes of Brahmā.



REVIEWS AND NOTICES.

Satkatha (Bengali).—Compiled by Swami Siddhananda.

Published by Udbodhan Office, 1 Mukherjee Lane, Baghbazar, Calcutta. Pp. xi + 120. Price As. 10.

The book under review contains some of the inspiring utterances of Srimat Swami Adbhutananda, better known as Latu Maharaj, a chosen disciple of Sri Ramakrishna. As the teachings embodied therein are the outcome of the singular experiences of a life of realisation that had nothing to do with our so called education and learning, they are really marvellous for their appealing directness and revealing power. We are sure the book will be appreciated by all devout people. The sale proceeds will go to the memorial temple of the Swami erected at Benares.

Madhuri.—A Hindi monthly journal on literature and general subjects. Edited by Messrs. Dularelal Bhargav and Rup Narayan Pande. To be had of its office at 30 Aminabad Park, Lucknow. Annual subscription Rs. 6-8. Printing and paper good.

In August, 1923 this excellent Hindi monthly reached its second year. From its very inception it has made a landmark in the domain of Hindi periodical literature, in point of its size, its variety of readable articles and poems—some of

which are from the pen of veteran Hindi writers, its illustrations, and notes. The present number (152 pages, crown quarto) is in commemoration of the greatest Hindi poet, Goswami Tulsi Das, the tercentenary of whose birth fell this year, and contains some valuable appreciations of the poet-saint, who has been dominating the thought-current of Northern India as no one else has done. The success of the journal also seems to have been phenomenal. We venture to suggest an improvement. In a big magazine like this, some pages may profitably be devoted to extracts from current periodicals, which cannot but make it more popular. As it is, the magazine can compare favourably with the premier magazines of any other vernacular in India, and we heartily recommend it to all lovers of Hindi.

A brief History of the Hindi Language (in Hindi).—By Pandit Ram Naresh Tripathi. Published by the Hindi Mandir, Allahabad. Pp. 98. Price As. 6. Good paper and printing.

This is a revised reprint of the author's introduction to his Anthology of old Hindi Poems (*Kavita-Kaumudi*, Part I); and presents in a nutshell the salient features and tendencies of the Hindi language. The lucidity of treatment and gracefulness of style make the book an exceedingly pleasant study. We wish it a wide circulation, which it assuredly deserves.

The Reign of Law.—By C. Jinarajadasa, M. A. (Cantab.). Published by the Theosophical Publishing House, Adyar, Madras. Pp. 144. Price As. 12.

The booklet is a brilliant exposition of Buddhism. The author has clearly shown what a mighty influence the personality of Buddha exerts on the life of the Buddhist devotee. Very truly does he observe, "To the learned professors in the West, Buddhism is a system of philosophy, a religion, a morality, a splendid intellectualism; to the Buddhist reared in a Buddhist land, Buddhism is the Buddha!"

The author has pointed out the relation between Buddhism and its mother-religion, Hinduism. He remarks, "The work

which Gautama Buddha did has been called a reformation of Hinduism.... Many of his ideas others had proclaimed before Him. But the way He enunciated them, the commanding and tender personality that men saw in Him—these were new. He proclaimed nothing new, but enabled each hearer to see the same old facts for himself from a new dimension."

Buddhist Nirvana is the same as Advaita Mukti, and implies a state "beyond the ken of speech and thought," as the Upanishads declare. But many, especially Western scholars, interpret it as annihilation. This the author refutes with all the strength he can command. He says, "Whatever Nirvana is, one thing can be predicated of it—it is *not* annihilation." It is "an existence; when the aggregated soul vanishes, whose joy is indescribable."

The little book is written in a simple and fascinating style:

My Experiences in America.—By Swami Satyadev. Translated into English from Hindi by A. Rama Iyer, M. A., Lecturer, National College, Trichinopoly, and published by the same. Pp. 197. Price Re. 1.

The present volume is a nice translation of "America-Digdarshan," a collection of articles which originally appeared in the monthly magazines, Saraswati and Maryada. Written in a simple and graphic style it is as interesting as a novel and gives many valuable first-hand informations regarding American society, life and culture. We recommend the book to the Indians in general who will do well to compare notes and accept and assimilate from the Americans what is worth having;—their science, co-operation, organisation and dignity of labour.

The Complete Works of Swami Ramakrishnananda, Vol. 1.
Published by Sri Ramakrishna Math, Mylapore, Madras.
Pp. 271. Price Re. 1-8.

The Madras Centre deserves thanks for undertaking the task of publishing at a low price the lectures and discourses

of the great Swami and offering them to the public in uniform volumes in order to popularise them. The volume, under notice, consists of the following books, 'The Universe and Man,' 'The Soul of Man,' 'The Path to Perfection' and 'The Necessity of Religion.' The rest of his works will come out gradually.

The Visvabharati.—By Rabindranath and Andrews. Published by G. A. Natesan & Co., Madras. Pp. 51. Price As. 8.

Dr. Rabindranath Tagore explains in this pamphlet the aims and ideals of the International University founded by him at Santiniketan, Bolpur. Mr. C. F. Andrews, the poet's co-worker, gives a beautiful pen picture of the working of the institution.

Book of Proverbs and Quotations.—Compiled by C. P. Raju. Published by the East India Press, Madras. Pp. 66.

This is a neat little book of 500 proverbs and quotations, mainly from Western sources. The booklet would have been more valuable had the compiler included also a large number of proverbs and quotations from Indian literature.

Raja Ravi Varma.—By C. R. Ramanujacharya. Published by G. A. Natesan & Co., Madras. Pp. 80. Price Re. 1-8.

An exposition of the art of the popular South Indian artist. The author's spiritual interpretation of the late Raja's art at places appears to be far-fetched.

India's Flag.—By C. Rajagopalchar. Published by Ganesh & Co., Madras. Pp. 39. Price As. 2.

Sketches of Great Truths.—By Wayfarer. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 170.

REPORTS AND APPEALS.

The Annual Report of the Ramakrishna Mission Branch Centre at Koalpara, Bankura, for 1922.

The report speaks of the useful work done by this village institution in various fields of service. The total number of patients treated in the charitable dispensary conducted by the centre was 181, a number of whom were helped also with diet and money. Thirteen students were imparted general education, while in the technical department one student was taught the art of weaving, and two others the art of making cotton varnish healds. The centre also gave instructions, both practical and theoretical, on improved methods of agriculture to a number of students and cultivators of the locality.

The total collection, including the previous year's balance, amounted to Rs. 125-11-3, and the total expenditure to Rs. 123-14-0, leaving a balance of Re. 1-13-3. It is a pity that this philanthropic institution is suffering from want of funds. We hope the generous public will come forward with the necessary help. Contributions, however small, will be thankfully received and acknowledged by Swami Keshavananda, Sri Ramakrishna Mission Branch Centre, Village Koalpara, P. O. Kotalpur, Dt. Bankura.

The Annual Report of the Sri Ramakrishna Asrama, Sarisha, Diamond-Harbour, 24 Perga., from 1921 to 1922.

Located as the Asrama is in a village it has taken upon itself the much needed task of regenerating village life on a model that combines a high idealism with present-day practicality. With this lofty object in view it has been conducting a free night school where poor country folk receive education, a charitable dispensary where the sick get medicine and diet, and a free library containing a good stock of books, journals and periodicals. Besides, it has got two or three orphan boys who are being trained according to Hindu ideals. The main

feature of the Asrama is its encouragement to the cottage industries of weaving and spinning by starting a free weaving school. It is running eight looms under the supervision of an expert and is manufacturing Swadeshi clothes of various kinds.

The Asrama is at present located in a rented house with no sufficient accommodation for all its activities. We hope in these days of constructive Swadeshi an institution like this will not lack in funds to carry on its scheme of work.

The Ramakrishna Sevasrama, Lucknow.—An Appeal.

The Sevasrama, founded in 1914 to relieve the distress of the poor and the destitute, has been conducting at present an outdoor charitable dispensary, a free elementary school and a free reading room and library. Besides, it helps poor students to prosecute higher studies, gives monthly aid to poor families, widows, orphans and invalids, and organises relief in times of famine, flood and the like. It is a pity that even after a decade of useful service the Sevasrama is handicapped for want of a permanent home. Though the local municipal board has placed at its disposal a suitable plot of land, it is in need of funds for constructing a building with a minimum accommodation for the dispensary, the school and library and quarters for workers. The cost for the entire building has been estimated at about Rs. 15000.

We have every hope that the generous public will promptly respond to this appeal in the name of suffering humanity.

Contributions may kindly be sent to the following address :
Babu Nalin Behari Haldar, Honorary Secretary, Ramakrishna Sevasrama, 18 Hewett Road, Lucknow.

NEWS AND NOTES.

The Ramakrishna Mission Flood Relief work in Behar

Up till now we have opened seven centres in different parts of the flooded area and have obtained reports from the three centres at Manar, Lai and Bihta. The reports of the

remaining centres will be published as soon as we get them. Our workers have distributed from these centres 45 mds. 4 srs. of rice among 890 persons in 37 villages. The condition of the people is very serious. They have got neither any cloth to cover their body, nor any food to appease their hunger, nor any place to take shelter during these days of scorching sun and heavy showers. If these poor souls remain in this miserable plight any longer, most of them will surely die either of disease or starvation. We hope the generous public will lend a helping hand to these poor helpless persons. Contributions, both in coin and kind, will be received and acknowledged by: (1) The President, R. K. Mission, Belur, Howrah. (2) The Secretary, R. K. Mission, 1 Mukherji Lane, Baghbazar, Calcutta. .

Freedom in Education

Freedom is the first condition of growth. This is particularly true of the growth of the child through proper education. The present educational system in India is both antiquated and outlandish, and is a positive barrier to progress. Fettering the child by means of convention and tradition, enforcing discipline through the 'school-sceptre,' imparting knowledge, or rather forcing informations into the mind of the child even when it feels no interest in study,—all these do more harm than good to real development, physical as well as mental.

Mr. W. W. Pearson deals with the problem of Indian education in a highly interesting and thought-provoking article, "Swaraj through Education," contributed to the *Modern Review* for September, 1923. He deplores the present system of education in the country, and points out how it suppresses the individuality of the child in a most thoughtless manner. He observes that education in India "has been so bound by a tradition entirely foreign that the children in India have never known what it is to launch out with a free spirit into the realms of a hopeful and unfettered life."

The first task before the educational reformer is to remove

the impediments to growth, and make our schools and colleges breathe an atmosphere of freedom. This is essential to the free expression of the potentialities—the wonderful energy and idealism of the child. Very rightly does Mr. Pearson observe—"In India we ought to start Schools entirely free—free from Government control whether that Government be British or Indian in personnel—Schools and Colleges free also from the deadening effects of the old conventions and traditions of the present-day educational system—Schools especially where children from their earliest years may be given the opportunity to develop, in an atmosphere of complete freedom, the divine faculties of spirit and creative imagination which are the natural birth-right of every child born into this world."

Unless the children in India are rightly educated and are given perfect freedom for self-expression, true self-government can never be realised in the life of the Indian nation.

The Hindus Under Muslim Rule

At this critical hour when unity and amity between the Hindus and the Mohammedans are badly needed we are grieved to notice a tension of feeling that works to the contrary. Not unoften this tension rises to the undesirable extreme and takes the form of bloody riots. But past Indian history bears testimony to the fact that generally speaking the two communities lived side by side as brothers on a liberal understanding of mutual co-operation, toleration and assimilation. In a learned article appearing in the August issue of the Indian Review, Dr. Syed Mahmud beautifully shows how some of the Muslim rulers respected the religious susceptibilities of their Hindu subjects specially with regard to the killing of cows.

Although they did not issue any general order for prohibition, the Muslim rulers from the very beginning of their rule in India imposed a tax, called Jazari, on butchers for the slaughter of cows at the rate of twelve Jetal per animal. After the establishment of Mohammedan suzerainty here this tax was in force for two hundred years up to the time of Feroz Shah Tughlak who had to abolish it on account of complaints from the butchers. The detailed description of the royal kitchen that we have of the time of Mohammed Shah Tughlak brings to light the fact that beef was neither cooked there and nor was it an item of the royal meal. Babar, the first Moghul

emperor, left to his son a confidential will that contains some lofty and salutary counsels as regards government. The original copy of the document is still preserved in the Bhopal State Library. We give below a translation of some of its beautiful clauses :—

“(1) You should not allow religious prejudices to influence your mind and should administer impartial justice, having due regard to the religious susceptibilities and customs of all sections of the people.

(2) In particular, refrain from the slaughter of cows. * *

(3) You should never destroy the places of worship of any community. * *

(4) The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression.”

From the *Ain-i-Akbari* we come to learn of the conciliatory measures of Akbar and of his distinct orders for the total prohibition of cow-killing in his dominion. True to his father's policy Jahangir went a step further and ordained besides that no animal whatever should be killed on Sunday and Thursday, the birthday of Akbar and the day of his own coronation respectively. Above all, the liberal among the Musalman kings and emperors joined the Hindus in some of their religious festivals such as Dewali, Sivaratri, Dasarah and the like and had respect for the Hindu recluses. Sir Thomas Roe, an ambassador from the court of James I, relates that he saw one day a half-naked Hindu Yogi talking in the open durbar with Jahangir, the latter addressing the former respectfully as ‘father.’

Swami Videhananda's Lecturing tour in Perak (F. M. S.)

At the earnest invitation of the Y. M. H. A., Taiping, Swami Videhananda, in charge of the Vivekananda Asrama, Kuala Lumpur, F. M. S., proceeded to Taiping on the 3rd August, 1923. Besides holding religious classes and conversations, the Swami delivered three instructive lectures on “Religion,” “Bhakti Yoga” and “Realisation of God and its Methods.” He also inspected the local Tamil school and presided over the distribution of prizes.

The Swami also visited Sitiwan on the 7th August. Here he spoke on the “Harmony of Religions” to a large gathering under the presidency of Captain Webber. The lecture was translated into Tamil. There was a large number of Europeans among the audience. The meeting being over, the Europeans thanked the Swami for his address. They talked

to him in a familiar and appreciative manner, and became very much absorbed in his conversation.

The Swami also paid a visit to Kuala Kangsar and gave a public address on the 10th August.

At each of the principal places visited by the Swami a large number of poor Narayanas were sumptuously fed in his honour.

The Earthquake in Japan

Japan became of late the unfortunate victim of a disastrous catastrophe unprecedented in her history. A severe earthquake accompanied by conflagrations, volcanic eruptions and tidal waves devastated some of her flourishing cities, busy ports and smiling villages such as Tokyo, Yokohama, Kamakura and neighbouring places, and resulted in an appalling loss of life and property. The terrible disaster has rightly enough evoked deep sympathy for Japan all over the world. And India, too, is trying to alleviate the distress of the unfortunate Japanese people in her own humble way; though her own needs are not less pressing. This is as it should be.

Miscellany

✓ We are glad to receive the report of the Ramakrishna Sevasrama, Baliati, Dacca, for the last twelve years. The institution conducts a free primary school, helps the poor and the diseased with food and medicine, and renders service to society in various other ways. The Sevasrama also holds regular religious classes for all people irrespective of caste or creed. Contributions in aid of the institution may be sent to Brahmachari Dhyana Chaitanya, The Ramakrishna Sevasrama, P. O. Baliati, Dacca.

The third annual report of Sri Satchidananda Sangha, Tiruvateswaranpet, Madras, is a record of the useful work done by the institution. The Sangha held regular religious classes, and conducted a free primary school for boys and girls. Moral and religious instruction also was imparted to the children, numbering 20 at the close of the year. We wish the Sangha every success.

The annual Sri Ramakrishna festival was celebrated with special Puja, Kirtan and distribution of Prasad at Yogodyan, Kankurgachi on the Janmashtami day, which fell on the 3rd September last.



Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत।

Katha Upan. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

VOL. XXVIII]

NOVEMBER 1923

[No. 328

CONVERSATIONS WITH SWAMI TURIYANANDA:

8th July, 1920.

The Swami opened the conversation by alluding to a boy : The boy is very clever. He is only thirteen, but talks like a boy of twenty. His body is undergoing development. This is the most critical time. In the West it comes later—at sixteen or seventeen. . . . Boys should be presented high ideals at this age. In olden times there was a rule in our country that teachers should be householders. There is a good deal of safety in this method, and the teachers naturally come to look upon their pupils as their own children.

It is very difficult to get rid of bad influences, if once they have a hold on the mind. If the youth

are convinced of the utility of chastity and the evils of its opposite, they may afterwards marry and turn out decent citizens.

Some one said, "Those who practise gymnastics generally have their minds free from temptations."

The Swami— Yes, if they are spiritually bent; for chastity is the bed-rock of this. Unless one is chaste, the mind is never steady. "A steady mind-stuff (*Chitta*) only can give rise to a bright understanding."

The Avadhuta Gita was brought and the eighth chapter was read, from verse 11 up to the end.

The Swami quoted—

चिन्ताक्रान्तं धातुबलं शरीरं
नष्टे चित्ते धातवो यान्ति नाशम् ।
तस्माच्चित्तं सर्वतो रक्षणीयं
स्वस्थे चित्ते बुद्धयः सम्भवन्ति ॥

—"The body is formed of the elements and is swayed by thought. If the mind-stuff is disturbed the elements are destroyed. Therefore it should be carefully protected. A steady mind-stuff only can give rise to a bright understanding."

Then he explained : The highest element in our body is preserved by chastity. If there is no chastity the mind-stuff becomes unsteady. Then the image of the Chosen Ideal (*Ishtam*) is no more clearly reflected on it. Sri Ramakrishna used to say, "If the coating of mercury is all right, then the mirror truly reflects the image and if there is any break in it, the image is defective." What is the mind-stuff? It is that which gives rise to thought,—where the first impression is received.

So it is clear that if the very source of thought is agitated, meditation is out of the question. We simply go on reading 'mind-stuff, mind, intellect,' but which is which,—one has to understand by diving deep into the interior. It is difficult to escape if the mind-stuff has already received bad impressions. Hence the Lord says in the Gita:

तस्मात्पानिन्द्रियायबाहौ निबन्ध्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाथनम् ॥

—“Therefore, O Arjuna, first control the organs and kill the wicked Lust, which destroys both knowledge and realisation.”

‘Destroys both knowledge and realisation.’
Look at the immensity of the evil !

अक्षय्युतं चेद्यदि चित्तनीषद्

बाहिरुत्थं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकैलिकन्दुकः

सोपानपङ्क्तौ पतितो बध्ना तथा ॥

—“If the mind, being outgoing in its activities, is ever so slightly deflected from the Ideal, it goes down and down, like a play-ball inadvertently dropped at the head of a staircase and bumping from one step to another !” (*Vivekachudamani*).

How it goes down, and down, and stops only when it reaches the extreme limit of the fall !

Q.— Does one attain to the Knowledge of Brahman by practising chastity for twelve years at a stretch ?

The Swami— Undoubtedly. Through the power of *Ojas** the Knowledge of Brahman unfolds itself. What is the Knowledge of Brahman ? The Knowledge already exists, we have only to unfold it. If

* Sexual energy converted into spiritual energy.

you can maintain your chastity for twelve years, the mind gets steady, with the result that Knowledge unfolds itself. What is the power that helped Swamiji to revolutionise the world? About Keshab Chandra Sen Sri Ramakrishna used to say, "Had Keshab renounced the world, he could have done much more work." Mere professions do not count for much. You will say one thing and do some other thing.

Swamiji used to tell us, "Do you think I only lecture? I know I give them something solid, and they know they receive something solid." In New York Swamiji was lecturing to a class. Oh the tremendous effect of it! K. said that while listening to the lecture he felt as if some force was drawing the Kundalini up, as at the time of meditation. After the lecture was finished (it took an hour) — announced that he would hold a question class. Most of the audience had gone after Swamiji's lecture. Swamiji rebuked — saying, "A question-class after this! Do you want to spoil the effect of my lecture?" Just see! Oh, what a Power Sri Ramakrishna left for the world in Swamiji! Didn't he change the very thought-current of the world? Think of the strength of one whom nothing could attract. Once a monk frankly told me that for eighteen years he had been grinding at Vedanta, but was not yet above the temptation of sex. His mind had evidently imbibed some impressions. To root out impressions is an uphill task. But if one has the determination to say, "What if I have once done something wrong? Now I know what it is; so I won't do it any more,"—then one can get through.

About monks Swamiji used to say, "A Sadhu can have all his faults forgiven, but unchastity is unpardonable. He must be strictly continent." Swamiji passed through lots of ladies—beautiful, rich and gifted—but none could attract him. Rather he attracted them to himself. Can you conceive of the thing?

Once, in America, Swamiji saw a lady whom he thought very beautiful, and, without the least impure motive, wished to have a look at her again. This time he saw not a beautiful woman but a monkey's face! A higher power was always protecting him. Another time, he said, that quite unusually—he saw a woman in dream, with a veil over her head. She seemed to be very beautiful. He proceeded to remove the veil and see her face. But no sooner was the veil removed than it revealed Sri Ramakrishna! Swamiji was mortally ashamed. A householder devotee also had an experience like this. He had drunk freely and was very excited. He stopped his carriage before a house of ill fame and went up the stairs. At the head of the staircase before the door he found Sri Ramakrishna standing! He fled in shame. Unless God saves us, there is no way out. Blessed are those who have no evil impressions cast upon their minds,—whom He protects. They alone are saved. None can escape from this by one's personal exertions. But then Sri Ramakrishna used to say, "If you are sincere, Mother will set everything right." There must be sincerity—it won't do to profess one thing and meditate another. You may pass as an honest man before another, but

you cannot hoodwink yourself. You are your own witness. So, if you pray like that, with your whole heart, He cannot but listen—take my word for it. But you must not be a conscious fool. Swamiji used to say, "Such a man consciously allows himself to fall into the trap and then laments his fate!" What's the use of weeping after the deed is done? Say like a hero, "I won't do it any more!" Then only will the Lord come to your help.

(To be continued).



OCCASIONAL NOTES.

"THE depressed classes are hastening to embrace the new faith for the very reason that they hope through it to be no longer Outcastes. The Missions, and America, which generally supports them, look upon mass conversion as the triumph of the Gospel. But without any denial of the many cases of intense personal conviction, it may be admitted that hope of release from social degradation imposed by Hinduism is largely at work in what are known as mass movements towards Christianity." This frank admission of an Indian Christian writer, himself a social worker among the Christian "outcastes," undisputably points to the fact how a large number of people from the depressed classes are embracing Christianity every year. This they are doing not for the sake of any spiritual illumination, but mainly for escaping from the cruel treatment meted out to them by the high

caste Hindus in South India. In the heart of Indian Christianity itself there exist invidious distinctions of race and colour. There are at present not only different churches but also different cemeteries for the white and the coloured Christians in various parts of the country. In spite of these humiliating circumstances there is a large influx of Hindu converts into the church of Christ. Each one of these people is anxious to be purged of the curse of untouchability by gathering "a cupful of water poured upon his head with some mutterings of prayers by a Padri," and to automatically rise in social status even in the eyes of the Hindus themselves. This very fact proves beyond doubt how unbearable have been the humiliations to which the untouchables have been subjected by the so-called orthodox and the caste-conscious among the followers of Hinduism. It may or may not be right on the part of Christian missionaries to receive proselytes caring mainly for the improvement of their social and economic status, and possessing little or no sincere fervour for the religion of Christ. But there is no doubt whatsoever that the high caste Hindus are guilty of a most cruel form of social tyranny which drives thousands of their co-religionists to seek shelter under a foreign faith.

* *

This mass movement towards other religions is no new thing in the history of Hinduism. This has been a constant slur on the upper class Hindus, although the blame cannot be laid at the door of the Hindu religion itself. The exclusive spirit of Hindu society forced millions of the down-trodden

people to take refuge in the fold of the religion of love and equality as preached by Buddha. Apart from the intrinsic merit of Buddhism and its wonderful sympathy for the poor and the miserable; it is the oppression of Hindu society that made the religion of the Enlightened One so great a success in India. The Vedic religion was not at fault: The ideals of love and equality were there, but these could not be fully realised in social life owing to the selfishness and exclusiveness of the privileged classes. Hindu society suffered heavily for its cruelty towards the masses during the ascendancy of Buddhism in India. And it became a little wiser by the lessons it learnt from the Buddhist church.

* *

During the revival that followed the downfall of the religion of Buddha, Hinduism opened its doors rather freely to people of all classes, and assimilated many of the Buddhist sects and creeds existing at the time. Those who promptly responded to the call of Hinduism were readily accepted, and were given the rights and privileges of Hindu society. But pitiable became the lot of those who tenaciously clung to one or other of the many Buddhist sects. They were declared Anacharianiyas or untouchables, and various humiliations were imposed on them. The depressed classes, too, in their turn, had to become exclusive, and the gulf between these communities and Hindu society broadened more than ever. Speaking of the untouchables in Bengal says Mahamahopadhyaya Hara Prasad Shastri—"The so-called depressed classes, the classes with whom the Brahmins and

their followers are not in the habit of keeping any intercourse, are really, most of them, the survivals of the once most powerful royal, nay, imperial race of Buddhists in Bengal." This is also more or less true of the Buddhists in other parts of India.

*
* *

The origin of the depressed classes is sought to be explained by the popular theory of the prohibited intermixture of caste and excommunication of the mixed castes by orthodox society. This may hold good in some cases. But in the majority of instances the origin is different. As the result of complete isolation and loss of tradition and culture, the Buddhist communities degenerated to a great extent. Most of them could not stand the silent influence and absorbing power of the Hindu religion. They adopted its manners and customs, and gradually came to form what may be called the outer ring of Hindu society. But the brand of untouchability could not be removed, although some of these classes were decidedly superior in culture to many belonging to the lower strata of the Hindu society of four castes. Besides these, there were a large number of Buddhist communities that stoutly resisted their assimilation into Hinduism. In consequence not only were they refused the small mercies granted to others, but were also subjected to very many additional social disabilities and degradations. To many of these Islam came as salvation. A large number of Buddhists were no doubt converted by force, but there were many others who welcomed the democratic religion of

Mohammed and gladly embraced it to save themselves from the tyranny of Hindu society. Besides, many of the partly assimilated communities also gladly took shelter under the flag of Islam with no other object than to elevate their social status. This process went on uninterrupted for centuries. And this together with conversion by force and persuasion swelled the number of Mohammedans in India, making Hindustan once the greatest Mohammedan power in the world. The Hindus suffered immensely, but mainly because of their own faults. Their religion itself was in danger. As its result the orthodox became all the more exclusive, and raised the protective walls of stringent laws and injunctions. But all this was not of much avail. It is at this critical hour that the Vaishnavite reformers appeared to save the situation.

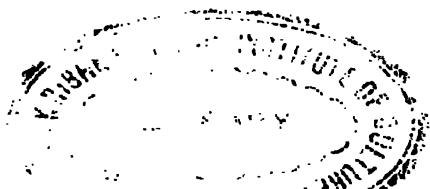
* * *

Hinduism has always been a proselytising religion. But the method it followed was that of peaceful penetration and silent conversion. By its impact with Islam its missionary spirit took a new turn as in the Vaishnavite reform movements. The great reformers of this momentous period liberalised Hinduism by their gospel of love and brotherhood. Ramananda gave the lead, opening the doors of Hinduism to one and all irrespective of caste, creed or religion. He was followed by great teachers, Kabir, Chaitanya and others, some of whom hailed from even the lowest classes. Says a writer on "caste"—"He (Ramananda) released his followers from the shackles of caste, laying down no special ordinances as regards eating or bathing.

Among his twelve chief disciples there were a barber and a low caste leather worker, each of whom founded a sub-sect. The liberalizing influence of Ramananda's teaching was the source of the religious revival in Maharashtra, which covered a period of nearly five hundred years. This period gave birth to various saints and prophets from among all castes, even outcastes, who manfully struggled against the exclusive spirit of caste domination." The greatest service that the Vaishnavite teachers rendered to Hinduism was that they freely admitted into their folds a large number of Buddhists and low-caste Hindus, who otherwise would have been lost for ever to Hinduism. But as time went on the sects founded by those great teachers miserably degenerated and lost their missionary zeal and catholic spirit. The great lessons of the past came to be forgotten. Hindu orthodoxy asserted itself again, and up till now it is holding its sway over the country, subjecting the lower class people to many a form of social cruelty and oppression.

* * *

Various reform movements are no doubt liberalising the spirit of Hinduism at the present times. But their influence has not yet become so powerful and widespread as to change the whole outlook of Hindu society on the problem of the depressed classes. The outcaste is still an outcaste, spurned and hated by society. The upper class Hindus, in spite of their promises, are doing practically nothing for his social and economic uplift. What little is being done is mainly by Christian missionary bodies. Is there, therefore, any wonder that mass movements towards Christianity "have taken



place on a scale so huge that the missions have lacked men and money to enable them to minister to the spiritual needs of these people and they have frequently had to refuse to receive them?"

* *

The present awakening in the country has brought home to the upper classes the importance of the elevation of the outcaste communities in India. But to bring about any permanent good it is not enough to improve their social and economic status. They must be raised in culture. Then only will be removed the root-cause of all invidious social distinctions and exclusive privileges of caste. The laudable attempts of the Vaishnavite reformers to raise the lower classes produced no permanent result. It is because that they did not take the trouble of spreading among the masses Sanskrit learning and culture, thereby connecting them with the perennial fountain of Aryan civilisation. It is unfortunate that we are not laying sufficient stress on the cultural aspect of mass education. It is high time for us to give it our full consideration, and revise the whole system of our education, giving it a stable cultural basis. Remarks Swami Vivekananda on this important question—"Teach the masses in the vernacular, give them ideas; they will get information; but something more is necessary; give them culture. Until you give them that, there can be no permanence in the raised condition of the masses. There will be another caste created, having the advantage of the Sanskrit language, which will quickly get above the rest and rule them all the same. The only safety, I tell you men who belong to the lower castes, the only

way to raise your condition is to study Sanskrit. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes. That done, you have done what you want." It is in this way alone that we can level *up* all castes and classes, and effect a permanent regeneration of our society. Levelling down is not the way; it will lead only to our national decay and death,



HINDU ETHICS.

THE Hindus built up a system of philosophy that may be said to have reached a high degree of abstraction. But in the transcendental flights of their speculative mind, it must be said, they ignored many things concerning this earth below. We search in vain in their writings for an important branch of knowledge, connected with human life—the science of morals. There are no doubt moral discourses scattered here and there in their scriptures, but it is a difficult, nay an impossible task to link those crude ideas together and systematise them into a regular science. They furnish “no basis for the direction of active life of men in society.”* In short, they do not “contain anything that can properly be called a system of ethics.”*—These are some of the sweeping remarks of a section of shallow critics biassed by an excessive degree of missionary zeal.

Not to speak of the modern ethical schools, even Socrates, Plato and Aristotle,—their origin and and source of inspiration, were not heard of when the Hindus developed the principles of their ethics. Any intelligent student who has the capacity to go through the Hindu scriptures with an

* Hindu Ethics by John Mackenzie, M. A.

attitude of sympathy, will find there ample materials for many sciences as well as ethics. Hindu philosophy, rightly observes Prof. Max Muller, "has not neglected the important sphere of ethics, but that on the contrary, we find ethics in the beginning, ethics in the middle and ethics in the end."

Hindu ethics became what it now is by passing through an evolutionary process of thesis, antithesis and synthesis. At the primitive stage of thesis the Hindus, simple and unassuming, directed their energies outwards and pictured a rosy view of life on earth. Confident of their natural powers they had an inordinate craving for physical and intellectual perfection and struggled to overcome the limitations of nature. Their conception of right and wrong was therefore coloured by the naturalistic bias they had at that time. Next came the stage of antithesis—a reaction to the naturalistic view of life. By the experience of repeated failures in the domain of nature they learnt gradually the real worth of earthly pleasures and went inwards for peace. As the fruit of their undivided efforts a brighter realm, the spiritual world, opened before them with a supernatural message. Now a rigid life of simplicity and purity, self-denial and renunciation appealed to them, and consequently they loved to pass their time in fasts, prayers and meditations. The transition from full-fledged objectivity gave birth naturally to a morality that was transcendental in character, denying the values of earthly existence. By the inevitable law of dialectic this extreme needed a synthesis, and it passed to the final stage that harmonised both. Hindu ethics became now a happy union of the moral consciousness of the natural and the spiritual man. "True to the kindred points of heaven and home," it is etherial and at the same time practical. Herein lies its superiority to Zoroastrian and Islamic ethics that do not go beyond the moral consciousness of the natural man, and Bauddha and early Christian ethics that are fit for other-worldly monks and nuns.

In this world of diversity no two men are exactly alike; one differs from another as regards taste, mentality and

outlook ; each man has got his own ideal and tries to realise the same in his own way. In the quest for what is best and most desirable some want such temporal things as wealth, power and the like. Others hanker after happiness and evaluate life by that standard. Others again, with the moral instinct strong in them, aim at righteousness and subordinate all other considerations to that ideal ; but only a blessed few hunger after spiritual freedom. Under these circumstances to expect that a rigid system will suit the moral and spiritual susceptibilities of mankind in general is only another name for fanaticism and bigotry. The Hindus have therefore evolved an ethical science that is broad enough to accommodate itself to all temperaments and stages of evolution. Their ethics, with its searching analysis of morality into *Satvika*, *Rajasika* and *Tamasika* and its scientific classification of men into castes and *Asramas* with their diverse allotted duties, is based on subtle biological principles, providing scope for all types of men. Besides, in their conception of चतुर्वर्ग—the group of four, comprising धन्य—material prosperity, काम—happiness, धर्म—moral righteousness and मोक्ष—emancipation, we find almost all the ends that determine the activities of man. But what they emphasise is that the minor ends, many as they are, should subserve the final end, emancipation—the be-all and end-all of existence. In other words, they grant working validity to the minor ends, giving every person full liberty to pursue the line most suitable to his temperament and capacity, only if he keeps in view the ultimate goal.

The metaphysical grounding of Hindu ethics is the synthetic philosophy of Vedanta, that may be called the rationale of all faiths and creeds. Brahman, the One without a second, Existence, Knowledge and Bliss Absolute is the only Reality. The phenomenal world, both in its subjective and objective character, is unreal. This is the final conclusion Vedanta arrives at. But unlike Bauddha philosophy that verges on nihilism, it admits the relative reality of the world and "leaves," as Prof. Max Muller observes, "to every

man a wide sphere of real usefulness and places him under a law as strict and binding as anything can be in this transitory life." Brahman, the featureless Unity, associated with Maya, becomes Iswarā, the God of religion and the goal of morality, possessing in one personality the attributes of infinite power, wisdom, truth and love. In Him the world lives, moves and has its being; He is the life and soul of all creatures including man. Hence the allegation that the Hindus with their Mayavada place before man a meaningless abstract ideal, "not one which will inspire and purify the conduct of the individuals" is altogether baseless.

In contrast with the Christian conception of sin and its horrible concomitant, eternal damnation; the Hindus have a message of hope even for the vilest of sinners, for they believe in the inborn Divinity of man. The sinner is no less a God than a saint, the difference lies only in the degree of manifestation. Moral consciousness is the prerogative of man; it is rooted in his very being; it is an expression of his inherent perfection. But within the domain of Maya he sometimes forgets what he really is and does what he should not do, mistaking the wrong for the right. Thus originates sin and crime—an accidental, temporary phase of his character, and the necessity of the moral and the legal code to regulate society. The idea of an extra-cosmic being with a rod in one hand and boons in the other, governing the moral order by punishing the vicious and rewarding the virtuous, as some religions have it, may be helpful for humanity in its infant stage, but it cannot satisfy the rational demands of this scientific age. We admit that reward and punishment have got their relative values as incentives to moral and spiritual life, but they have got no metaphysical justification. Nothing comes from outside, one reaps only the fruits of one's own acts. Hence the impulse for all change, moral and spiritual, should come from within, and the function of ethics and religion is nothing else but to help this internal growth.

The doctrine of Karma that presupposes the immortality of the human soul is the pivot on which Hindu ethics moves.

If there had been no causal nexus in the moral order, many things would have remained unconnected and therefore inexplicable. How are we to account for the phenomenon that of two men, born and brought up in the same environment, one turns out a scoundrel and the other a saint? It is the deeds done in previous incarnations that determine their present lives with their peculiar tendencies. The individual is wholly responsible for what he is and what he will be. We are the architects of our own destiny. Ignorant as we are we often lay the blame at the door of Providence and call Him unjust and whimsical. But, न कर्तृत्वेन कर्माणि लोकस्य सृजति प्रभुः, न कर्मफलसंयोगे ।—“Neither agency, nor actions does the Lord create for the world, nor does He bring about the union with the fruits of action.” Not to speak of the scientific and logical character of this doctrine of Karma, it has got a marvellous influence on human conduct. If a person knows for certain that his present sufferings are the results of his past bad deeds he has no reason to grumble. Like a debtor who is paying off an old debt he will be resigned to his lot and will ungrudgingly bear with all that will come as trials. Besides, having the future in his control he will give up all thought for what he cannot mend now, and put forth his best efforts to lay by a capital that will make him a happier man hereafter.

The crown and glory of Hindu ethics is its doctrine of निष्काम कर्म—the duty for duty's sake. Whenever we do anything great and noble, there is generally a desire for reward either in the shape of name and fame here or of happiness hereafter. The false ideas of 'me and mine' have so much obsessed our minds that we find it difficult to eliminate this egoistic element. But the secret of success in work lies in doing the thing perfectly without any concern for what it leads to. कर्मयथेवाधिकारस्ते मा फलेषु कदाचन ।—“To work you have the right but not to the fruits thereof,” says the Lord in the Bhagavad Gita. Let every man, in whatever station of life he may be, dedicate all that he does as an offering unto the Lord. Work done in a spirit of selflessness and

non-attachment purifies the mind, clears the vision and broadens the outlook ; it leads finally to the supramoral stage—a stage beyond good and evil, when “one with an eye of evenness beholds the Self in all beings and all beings in the Self.” This is the most covetable state of illumination one can aspire to, for it amounts to *जीवमुक्ति* or freedom in life, not in the sense of licence, but freedom that cannot degenerate into acts sinful, nor claim merit for acts virtuous.

To conclude, let us consider now the Hindu science of morals in relation to the world at large. A Hindu is not expected to live unto himself alone, his life should be a veritable sacrifice. All that he has he owes greatly to others—family, society, state, humanity and so on. Born as he is with so many obligations, his chief aim should be to fulfil them as best as he can within the span of a life-time if possible. A conscientious life is therefore a life that is lived in tune with the highest ideal and for the well-being of others. If we be sure that all that we see, including the individual souls, are nothing but manifestations of that one ultimate Reality—the Self, then with whom are we to quarrel and fight ? All—man and bird and beast, have in essence the same being. There is nothing to exult over when an individual serves his fellow brothers, for in the persons of those men it is his own Self that is the object of his attention. As a striking contrast the utilitarian ethics that obtains almost everywhere nowadays, stands on commercial principles, specially in its application to life and activity, individual and national. It preaches a pragmatic ideal, “Do unto others as you would be done by,” and does not go beyond the limit of utility in moulding the social conscience. The cultivation of virtues is enjoined for the order of society and the individual interests of the social units. There is no doubt that we find a noble maxim and rule of life in the Christian commandment, “Love thy neighbour as thyself,” but we miss there the metaphysical reasons why we should do so and not otherwise. Hindu altruism that embraces all has its root in the idea of the unity of the Self and establishes

the fundamental identity of the higher interests of humanity. With the idea that God is worshipped best in humanity only a Hindu can say with Swami Vivekananda, "Give as the rose gives perfume. It is our privilege to be charitable, for only so can we grow. The poor man suffers that we may be helpful. Let the giver kneel down and offer his thanks. Let the receiver stand up and permit."

SWAMI VIVIDISHANANDA.

SRI RAMAKRISHNA AND UNIVERSAL RELIGION.*

BY PROF. L. C. MEHTA, M. A.

(*Concluded from page 386.*)

THE nineteenth century may be regarded as a period of Renaissance in the history of Indian thought after Sankaracharya. It was in the early part of that century under the conditions above described that the subject of this discourse—Sri Ramakrishna Paramahansa—appeared on the scene with his Gospel of realisation through devotion to that Eternal Reality which lies beyond all philosophy and which it is the office of religion to lead to. Like Buddha before him, he did not attempt to herald any brand-new philosophy, of which, it seems, he knew India to have had more than enough, and was content with preaching the necessity for, and a method of practically bridging the gulf between philosophy and religion or between the phenomenal and the noumenal. That he had himself done so, we know on the testimony of no less a person than Swami Vivekananda who, of all those who came under the inspiring influence of that great Brahmin Sannyasin, seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. "In his search after religious truth, that graduate of the Calcutta

University," wrote the author of the life and teachings of the Swami, "went to hear the teachers of all sects including even the Muhammadans and Christians. To all he put the same question, 'How do you know that the things you teach are true? Have you realised them yourselves?' And everywhere he received the same answer 'No, but they are in the books, the Scriptures teach them.' He travelled to distant places and his yearning heart would not let him rest. He must learn the truth, so he spent his time in the search of a teacher who knew for himself the truth of what he affirmed. When he was nearly in despair, he came to a simple, child-like sage who was unostentatiously teaching those who sought his aid. Again the boy put his question, 'Sir, have you seen God, have you seen the soul?' Great was his joy and astonishment when with clear and positive assertion came the unusual answer, 'Yes, I have.' 'Can you show them to me,' asked the boy. Again the reply was unhesitating, 'Yes, I can.'" Such was Sri Ramakrishna Paramahansa Deva of Dakshineswar Kali temple of whom that prince among men, Swami Vivekananda, speaks in the following terms, "The time was ripe for one to be born, who in one body would have the brilliant intellect of Sankara and the wonderfully expansive, infinite heart of Chaitanya, one who would see in every sect the same spirit working, the same God, as well as see God in every being, one whose heart would weep for the poor, for the weak, for the outcaste, for the down-trodden, for everyone in this land, inside India and outside India, and at the same time whose grand, brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects not only in India but outside India, and bring a marvellous harmony, the universal religion of head and heart into existence. Such a man was born," he continues, "and I had the good fortune to sit under his feet for years. The time was ripe and it was necessary that such a man should be born and he came and the most wonderful part of it was that his life's work was just near a city (Calcutta) which was full of Western thought, which had run mad after these occidental

ideas, a city which had become more Europeanised than any other city in India. There he was born without any book-learning whatsoever; with his great intellect never could he write his own name, but everybody, even the most brilliant graduates of our university, found in him an intellectual giant."

In spite of his inability to write his own name, his intellectual greatness manifested itself in his homely and commonplace sayings which almost always are thought-provoking and contain in a nutshell the teachings of the Vedas and Upanishads. Speaking to one of his disciples he says at one place, "Many think that knowledge (of God) cannot be attained without the study of books. But higher than reading is hearing, higher than hearing is seeing or Realisation," and again at another place, "He who has true knowledge ceases to have anything to do with talking or controversy. God the Absolute is the only one substance to be realised—not described or known (only). The sign of true knowledge or Realisation is the cessation of all doubt and therefore of all philosophical discussion." How beautifully do these words of his describe the distinction between knowledge about and a knowledge of acquaintance with God and the emphasis he lays on the latter as constituting all true knowledge! Besides this, the sense of the words bears a close resemblance to what the Upanishads mean by the three distinctive stages which mark the path of human progress towards the Divine. The first stage is that of Shravana (hearing). It is in this stage that we appropriate the stock of knowledge diffused through the language and the literature of the society in which we are born. The child has not to make his own ideas, but in the spoken language there is already a store-house of them which the child begins by appropriating under the guidance of a Guru. The second stage is that of Manana or philosophising. This is the stage of intellectual ferment accompanied by doubt and perplexity with the consequent reflection and an effort directed to re-adaptation due mainly to the intellectual progress made by the individual. The third stage is that of Nididhyasana or meditation leading to

Realisation. This is the stage where not only do we know that there is a Reality beyond but have its Vision or realise it as it were face to face. This is a stage when besides having a knowledge about God, we have a knowledge of acquaintance with Him.

When we reach the stage of Realisation, there is the end of all doubts and philosophical discussions. We then burn with a passion for that eternal Reality and have a desire to live in the transcendental. Here philosophy fails us, it can give little consolation and we feel dependent upon religion to lead up to that Beyond, of which philosophy had given an indication only.

Realisation of the Divine within is regarded as the highest goal of human effort by all religions, everyone of which, even that of savages, shows some practical method—however crude it may be—of this Divine Realisation. It is the central idea of all the great religious systems (leaving aside, of course, some sectarian and popular views), and the greatness of Sri Ramakrishna lies in this that he, above all his contemporaries, laid a special emphasis on this aspect of religion—an aspect which alone could form the true and permanent basis of any universal religion, which at that time suggested to Keshab Chandra Sen's mind the thought of broadening the spiritual structure of his movement known as the New Dispensation.

The question as to the method of this Divine Realisation was with him one of detail only. Speaking about the different methods and their practicability with special reference to the present age, he says at one place, "Yoga or Communion with the Lord is of three kinds—Jnanayoga, Karmayoga and Bhaktiyoga. Jnanayoga is communion with God by means of Jnana or knowledge in the highest sense. A Jnani's object is to realise Brahman the Absolute. He says, "Not this, not this," and thus leaves out of account one unreal thing after another until he gets to a point where all discrimination between the Real (i. e. God) and the unreal ceases and the Absolute Brahman is realised in Samadhi.

Karmayoga," he continues, "is communion with God by means of works. Ashtanga-yoga or Rajayoga is Karma-yoga if practised without attachment. It leads to communion through meditation and concentration. The doing of duties by householders—doing them without attachment to the end that God may be glorified—is Karmayoga. Again Puja or worship according to the Shastras, Japa or silent repetition of the name of God and other Karma of the kind is Karmayoga if done without attachment, to the glorification of God. Bhaktiyoga is communion with the Lord by means of Love, devotion and self-surrender. It is specially adapted to the Kaliyuga, this age. This is the law for the present age." As regards the practicability of these three methods in the present age, he says, "Pure work without attachment is exceedingly difficult in this age (Kaliyuga). In the first place, there is hardly time in this age for doing the various works laid upon us by the holy books. In the second place, thou mayst form a resolution to work unattached, without expectation of any reward or fear of any punishment in this world or the next. But the chances are that knowingly or unknowingly thou gettest attached to the fruit of thy works unless indeed thou art already a perfect man. The path of Absolute Knowledge or communion by philosophy is also exceedingly difficult in this age. In the first place, our life in this age is, so to say, in food. Secondly, the term of human life in this age is much too short for the purpose. Thirdly, it is almost impossible in this age to get rid of the conviction that the self is the same as the body—which clings to us. Now what is the conclusion which the Jnani must come to? It is this—I am not the body, gross or subtle. I am one with the Universal Soul, the Being Absolute and Unconditioned. Not being the body I am not subject to the necessities of the body, i. e. hunger, thirst, birth, disease, grief, pleasure, pain etc. One subject to the necessities of the body and calling himself a philosopher, is like a person suffering from intense pain caused by a thorny plant. It scratches and tears the hand and causes it to bleed. But

he nevertheless says—why, my hand is not at all scratched or torn. It is all right." Speaking of Bhaktiyoga of which he was the only apostle of the time, he says; "The path of communion by Love; devotion and self-surrender to God, is the easiest of all paths. It brings Karma (work) to a minimum. It teaches the necessity of prayer without ceasing. It is in this age the shortest cut leading to God," and again at another place he says "Communion by love of God will enable us to see God with far less difficulty than any other kind of communion. In the first place, love of God," says he, "reduces the quantity of one's work by fixing one's mind upon one's ideal, i. e. God. Secondly, it helps one to work unattached. One cannot love the Lord and at the same time love riches or pleasure, fame or power. He who has once tasted the drink prepared with good sugarcandy does not care for that prepared with molasses."

The three methods or paths spoken of by the Paramahansa in the above quotations; correspond to the three psychic functions of the soul; viz. knowing, willing and feeling; and Realisation is the attainment of the ideal state of any of these functions. They are, to ordinary mortals at least, all necessary, the first two as parts of a discipline or as a warrant for a well-disciplined mind and as a security against such vagaries of the third as are not uncommon among many of the followers of that path. The fact that the Paramahansa had attained the state of Samadhi at a comparatively early age and that his sayings even at that age contained the best that philosophy could teach, seems to show that he had not to start like ordinary mortals in this course of Divine Attainment, but that he had on the contrary been preparing for the arduous task for many lives before this present one; so that he had reached the third and the final stage on that path before he took birth in the present body. For it is in this Samadhi that all the three kinds of communions above referred to, are harmoniously combined into one. It is not, as is usually thought, a sort of meditation, for in meditation we cannot go beyond the limits of the phenomena. It is a supernatural

process in which we leave behind the phenomenal experience and enter into the Unknown Beyond. "It is the process of Realisation without which," to quote the author of the Exposition of Yoga, "the very springs of philosophy will be dried up and the human soul will remain of no more consequence than simply a bubble likely to disappear now and then in the vast ocean of phenomenal appearance. We cannot say anything of its nature besides that it is a state of Unconsciousness. To say anything more would be impudently profane."

OUR LAST DURGA PUJA.

THE Durga Puja is over and along with it the universal rejoicings and feverish excitement which swayed the unsophisticated minds of countless millions for the four blessed days in the month of October last, have also been hushed into silence. Fervent but silent were the artless prayers that welling up from the depths of human soul were consecrated at the holy feet of the Mother—the visible embodiment of Eternal Creative Energy. The affluent worshipped Her with pomp and splendour and the helpless poor with no other paraphernalia than the humblest tribute of love. Thus the Mother—the destroyer of the Asuras—received the homage of love and devotion all over India from the highest to the lowest and from the proudest to the humblest.

But a black curtain has been withdrawn; and the past glimmering with all its scintillating variety is unfolded before our blurred vision. The golden days of hoary antiquity are forced upon our imagination,—the days when the Mother was worshipped by Ramachandra—the Incarnation of love and piety—in splendid simplicity and self-abnegating devotion. That was an age when the fertile soil of India bringing the comforts of life within easy reach left men sufficiently at leisure to indulge in genial mirth and gaiety. The country

was then rich and her children were not handicapped by the besetting struggle for existence as now;—and their minds could be easily abstracted from all sublunary concerns into a region of unalloyed peace and joy during the worship of the Mother. Hundreds of souls congregated at the houses of the rich on those festive occasions to gorge their hungry stomachs with dainty delicacies. Mirth and merriment were manifest in the contented looks of the simple village folk and in the humblest cottages of the poor peasants.

But how striking is the contrast between the past and the present! The voiceless pain from conscious helplessness is now an unerring indication of what depths of misery India has reached by an unholy alliance with those vaunted ideas and ephemeral culture of the West, which do not suit the genius and temperament of her children! But to all outward appearances, India—the land of holy cities and sacred rivers—is still the same. The Mother Bhagirathi still rises in solemn silence from the heart of the snow-hooded Himalayas and roars down in unequalled rapidity to disgorge her sacred waters washing the accumulated impurities of the land into the placid bosom of the “mighty main.” But notwithstanding this apparent immutability in the panorama of India’s glossy present, what a pity it is to think that she is not in reality what she was in the past or even a century and a half ago! There is indeed a rift in the lute. The huge temples still stand as visible symbols of Hindu religion and as inspiring monuments of their spiritual activity; but lo! the janitors and priests—the custodians of spiritual interests of humanity seem to be so many lifeless statues tottering to their grave! A hectic flush has spread over their limbs, as it were. But all the same, the Mother was worshipped as before!

But where is that spontaneous joy of the human heart, which once heightened the solemnity of the occasion? The lusty swains—the country’s pride—do no longer sing their immortal songs of love in unpremeditated art, nor do the village children, bent as they are under the sledge-hammer blows of

manifold diseases, dance in merry ring and frolic in rural simplicity in their happy homes.

"Times are altered ; trade's unfeeling train
 Usurp the land and dispossess the swain ;
 Along the lawn, where scattered hamlets rose,
 Unwieldy wealth and cumbrous pomp repose,
 And every want to opulence allied,
 And every pang that folly pays to pride."

The joyful mirth and contentment have now become the vague traditions of the past and even the reminiscences thereof are sleeping in dull and muddy forgetfulness.

"Those gentle hours that plenty bade to bloom,
 Those calm desires that asked but little room,
 Those healthful sports that graced the peaceful scene
 Lived in each look, brightened all the green,—
 These, far departing seek a kinder shore,
 And rural mirth and manners are no more."

These are the immortal words of Oliver Goldsmith, which find an echo in the heart of every feeling patriot of all climes and ages when the country reaches the lowest water-mark of desolation and misery. A deep and careful analysis of the present situation leads us to the irresistible conclusion that the strangulation of industrial life, the depression of agricultural activities and the influx of materialistic refinement bringing in its train hate and pride—the two invincible armours of the pampered rich and wiseacres in this land of renunciation and love—have cast a lurid light over the jubilant faces of the children of the country and have almost frozen the genial current of their soul. And to crown all, an abject spirit of dependence and helplessness is manifest in all the walks of Indian life. Bands of religious enthusiasts are crowding into India from outside as if she required their "celestial balm" to call back her lost spirituality! This being the state of things, how can there be a real worship of the Mother when all the channels of life have been silted up?

However the Puja is at an end ; it has ended but left men athinking of the glorious past as well as of the present sad

lot of humanity. Mother, will you not sound a final death-knell to the overwhelming forces arrayed against mankind? Let the benighted world find its way out of the whirlpool of confusion to the region of peace and light; let the curtain of oblivion be dropped for ever over these scenes, and let the merry jubilant faces of men freed from the octopus of political, industrial, moral and intellectual serfdom, and not the sad despondent looks of mankind, greet us next year on the occasion of the worship of the Mother!

शरणागतदीनार्तिपरित्राणपरायणे ।

सर्वस्वार्तिहरे देवि नारायणि नमोऽस्तुते ॥

“We bow down to Thee, O Mother, who protectest the poor and the afflicted taking refuge in Thee—who removest the misery of all.”

KHAGENDRA NATH SIKDAR, M. A.



SRI KRISHNA AND UDDHAVA.

(Continued from page 391.)

CHAPTER IX.

उद्धव उवाच ।

बदन्ति कृष्ण भ्रूयांसि बहूनि ब्रह्मवादिनः ।

तेषां विकल्पप्राधान्यमुताहो एकमुच्यता ॥१॥

Uddhava said :

1. O Krishna, the teachers of Brahman speak of various means of attaining well-being. Are all of them equally important, or only one is the foremost of them?

भक्तोदाहृतः स्वामिन्मक्तियोगोऽनपेक्षितः ।

निरस्य सर्वतः सङ्गं येन त्वय्याविरोन्मनः ॥२॥

2. Thou too hast described the path of Devotion to the Lord, which is independent (of other means),—by which the mind getting rid of attachment to everything merges in Thee.

[“Thou hast eulogised Devotion and other sages speak of other means. What is their relative merit ?”—Uddhava asks.]

श्रीभगवानुवाच ।

क्वालेन नष्टा प्रलये चाणीयं वेदसंज्ञिता ।

मयाहौ ब्रह्मणो प्रोक्ता धर्मो यस्यां मदात्मकः ॥३॥

The Lord said :

3. These words of Mine known as the Vedas, which had been destroyed by Time at the dissolution of the universe, I first¹ revealed to Brahmā. In them is set forth that religion² which inclines the mind to Me.

[“Devotion is the highest means as it directly leads to Realisation; others are only of relative importance”—Is the Lord’s answer. Slokas 3-9 give the different views of different people on this matter, all advocating minor instruments.

¹ *First*—at the beginning of the next cycle.

² *Religion &c.*—He means devotion.]

तेन प्रोक्ता च पुत्राय मनवे पूर्वजायै सा ।

ततो भृग्वादयोऽगृह्णन्सप्त ब्रह्मसहस्रयः ॥४॥

4. He declared it unto his eldest son, Manu, from whom the seven Patriarchs and sages, Bhrigu and the rest¹ got it.

[¹ *Rest*—i. e. Marichi, Atri, Angira, Pulastya, Pulaha and Kratu.]

तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः ।

सन्नुभ्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥५॥

किंदेवाः किन्नरा नागा रक्षःकिंपुरुषादयः ।

बह्व्यस्तेषां प्रकृतयो रजःसत्त्वतमोभुवः ॥६॥

5-6. From those fathers it passed on to their sons—the Devas,¹ Asuras, Guhyakas, men, Siddhas, Gandharvas, Vidyadharas, Charanas, Kindevas, Kinnaras, Nagas, Rakshasas, Kimpurushas, and others. Various are their natures,² being the outcome of Sattva, Rajas and Tamas :

[¹ *Devas* &c.—all these are different types of beings in the universe, *Kindevas* are half-gods, *Kinnaras* half-men.

² *Natures*—Sridhara Swami explains it as 'desires.']

यामिर्भूतानि मिथ्यन्ते भूतानां मतयस्तथा ।

यथाप्रकृति सर्वेषां चिन्ना वाचः स्रवन्ति हि ॥७॥

7. By which¹ beings are differentiated as well as their minds. And according to their natures their interpretation (of the Vedas) is various.

[¹ *Which*—refers to 'natures' in verse 6.]

एवं प्रकृतिवैचित्र्याद्भिद्यन्ते मतयो नृणाम् ।

पारंपर्येण केषांचित्पाञ्चदशमतयोऽपरे ॥८॥

8. Thus, owing to the difference of natures, people differ in their ideas; while some¹ differ owing to instructions handed down to them through a succession of teachers, and others even go against the Vedas.

[¹ *Some*—who are not learned.]

मन्मायामोहितभियः पुरुषाः पुरुषर्षभ ।

भ्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥९॥

9. O best of men, people deluded by My Maya describe various things as means to the highest good, according to their occupation and taste.

धर्ममेके यशश्चान्ये कामं सत्यं दैर्म यमम् ।

अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ।

केचिद्यज्ञतपोदानं व्रतानि नियमान्यमान् ॥१०॥

10. As means to the goal some mention duty;¹ others fame, self-gratification, truth, control of the senses and control of the mind; yet others mention splendour, gifts and food; and some, again sacrifice, austerity, charity, vows, or moral rules, universal and particular.

[¹ *Duty &c.*—Duty is extolled by the Mimamsakas, fame by Rhetoricians, self-gratification by Vatsyayana and others, the next three by the Yoga-school, splendour by pragmatic politicians, the next two by materialists, and so on.]

प्राद्यन्तवन्त एवैषां लोका कर्मविनिर्मिताः ।

दुःखोदकास्तमोनिष्ठा भुद्रानन्दाः शुचार्पिताः ॥११॥

11. The results attained by these means, being the outcome of work, have a beginning and an end, produce misery, and end in infatuation. They give but transient joy and are attended with grief.

[Hence they cannot compare with devotion.]

मय्यर्पितात्मनः सङ्ग्य निरपेक्षस्य सर्वतः ।

मयात्मना सुखं यस्तत्कुतः स्याद्विषयात्मनाम् ॥१२॥

12. My friend, how can one attached to sense-objects have that bliss which a man, with his mind given up to Me and indifferent to all objects, derives¹ from Me, their (Blissful) Self?

[¹ *Derives &c.*—His bliss is eternal and absolute.]

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।

मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥१३॥

13. To the man who craves for nothing, who

has subdued his senses and mind, who is even-minded to all, and is satisfied with Me, all¹ the quarters are full of bliss.

[¹ *All &c.*—He finds bliss everywhere.]

न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धिरपुनर्भवं वा मय्यर्पितस्मेच्छति मद्भिन्नान्यत् ॥

14. Neither the position of Brahmá nor that of Indra, neither suzerainty nor the rulership of the nether regions, neither powers that come through Yoga nor Liberation—the man who has surrendered his mind unto Me desires nothing else¹ but Me.

[¹ *Nothing else &c.*—Such a devotion comes after realisation. It is love for love's sake.]

न तथा मे प्रियतमं आत्मयोनिर्न शंकरः ।

न च संकर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥१५॥

15. Neither Brahmá, nor Shiva, nor Balarama, nor Lakshmi, nor My own form is so very dear to Me as you.¹

[¹ *You*—i. e. devotees like yourself.]

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् ।

अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥१६॥

16. With a view to purify Myself¹ by the dust of his feet, I always follow the sage who cares for nothing, is calm, bears enmity to none, and is even-minded.

[¹ *Myself*—Even though eternally pure. Such a statement fits well in the mouth of the Lord Sri Krishna whose reverence for real Brahmins and sages is well-known.]

(To be continued.)

THE LATE SRIMAT SWAMI ATMANANDA.

We are pained to record the sad news of the passing away of Srimat Swami Atmananda, better known as Sukul Maharaj amongst Sri Ramakrishna's followers, lay and monastic. The event took place on the 12th of October last at the Ramakrishna Mission Home of Service, Benares City, where he had been staying for the last few months.

Everyone who came in close contact with the Swami felt the silent influence of his unassuming and saintly character and loved and respected him. He combined in his life the hard rigour and discipline of an ascetic with the quiet inward disposition of a Yogi. And every minute detail of his activity was a clear demonstration and proof of that particular phase of his personality. Though naturally of a retired bent of mind, he never spared himself when the mission authorities asked for his service for the good of others. He was, truly speaking, a genuine worker and could not tolerate the idea of doing a thing haphazardly. Sincerity of purpose, obedience to authorities and above all the spirit of renunciation—the keynote of his life—lent a special grandeur to his character. By his death the Mission has sustained a loss which it will be impossible to make good.

The following interesting facts of the Swami's life, mostly gleaned from a letter of Swami Suddhananda, one of his brother-disciples who knew him from his boyhood, will throw some light on his wonderful personality and show its real greatness :—

He was about fifty-five at the time of his passing away. As to his academical career he was a student of the Ripon College (Calcutta) and read up to the B. A. standard. His full name was Govinda Chandra Sukul. Though a Hindu-thani by birth he was a domiciled Bengalee and his native place was Maldah. He was a married man before he renounced the world,—so we heard. While a student he

happened to be acquainted with Khagen Maharaj, afterwards known as Swami Vimalananda, through whom he came in close touch with the Math. At first he used to put up in some private house in Calcutta, but subsequently he came to live with Khagen Maharaj at their place. It was there that I came to know him intimately. From the very beginning he had a quiet turn of mind. Being not much in favour of the many discussions and argumentations that we used to have there amongst ourselves, he sometimes even went so far as to express his annoyance at them. Since then he had a great mind for travel.

Most probably he joined the Alambazar Math and began to live there some time before the return of Swamiji to Calcutta from the West. He had a passion for meditation and was well-read in some of the Sanskrit scriptures on Vedanta. Swamiji initiated him into Sannyasa. He was a vegetarian from his boyhood. One day in order to test the firmness of his principle Swamiji gave him some fish to eat. As he had a profound respect for his Guru he was going to eat that notwithstanding his inborn tendency to the contrary, but he was dissuaded from doing so by Swamiji himself.

In 1898 plague broke out for the first time in Calcutta, and the Mission started relief work in the distressed area with Swami Sadananda at its head. Sukul Maharaj was one of those workers that rendered valuable service at that critical period. For some time he also worked under Swami Trigunatita at the Udbodhan office. After the Mahasamadhi of Swamiji he, with another monk of the Order, used to besmear his body with ashes and pass his time mostly in contemplation and meditation, somehow resting his head under a thatched shed, got up somewhere close to the present memorial temple of his master. Even the night he used to pass there, only coming to the Math to take his midday meal, as also to attend the Vedanta class conducted by Swami Saradananda. As for his supper some one of us would carry a few chapatis for him and leave them at his place.

In 1904 Sukul Maharaj went to Madras at the urgent

request of Swami Ramakrishnananda, and under his guidance took over the Vedanta work started by him at Bangalore, thus becoming the first resident Swami of the Mission there. He conducted regular classes in rented buildings and was for a time assisted by Swamis Vimalananda and Bodhananda. He was at Bangalore for nearly six years and kept agoing the work of the centre against many odds. He built the present handsome Ashrama by collecting subscriptions. He spoke little in public, but yet exerted a tremendous influence by the life he lived. He is still remembered there for his childlike simplicity, unobtrusive piety, stern renunciation and overflowing love for the rich and the poor alike. As his health broke down, he left Bangalore in 1909. In 1911 he accompanied the Holy Mother in her pilgrimage from Calcutta to Rameswaram and back. After some time he went for a change to Sambalpur. He lived there for about two years and a half with a friend of his until he recouped his lost health. Then he was asked to go to Dacca where he lived for three years in charge of the Mission centre there. The last few years of his life he spent at Bhubaneswar, Belur Math and finally at Benares.

Swami¹ Sudhananda writes :—

Wherever he lived he used to hold classes on the works of Swamiji. For some time past we noticed in him a special fascination for the religious dramas of Girish Babu (the well-known dramatist of Bengal). He would have regular classes on Kalapahar, Purnachandra and other dramas with some of the younger members of the Order. Even here at Benares I observed that one or two boys used to go to him to read from those books and get in that connection many a salutary counsel from him.

He was quite healthy for ten or twelve days after my arrival at Benares. At times he used to say to me, "I am sick of useless talks and discussions. How I would like to see worship, spiritual practices, Bhajan, recitation of hymns etc. going on everywhere!" Sometimes he would observe, "Incapable as I am, I cannot do anything myself here. I do not therefore like the idea of being in a working centre.

However, I am here in obedience to the dictates of Swami Shivanandaji. I wish I could lead a solitary life in a place like Haridwar situated on the banks of the Ganges. But now I have not strength enough to go about for alms or draw water. If some one would live with me and help me a little, I can cook my own food."

He was an expert in playing on the Tabla. Lately he evinced a great desire for listening to songs. During his last illness he heard songs from one of the Swamis. Delighted at the prospect of Swami Ambikananda's coming to Benares he asked me to inform him that he would be very glad to hear a number of good songs from the Swami if he would happen to come and stay there for some time. But that desire of his was not fulfilled.

One day he narrated to me a dream that he had seen (perhaps some years ago):—He was floating, as it were, on the surface of an ocean, lying in the lap of the Mother. At last he felt an unspeakable bliss—as if torrents of bliss were gushing up everywhere—and he lost all outward consciousness. As he came back to his senses after a long time he found himself to be a little child, dancing in the arms of the Mother. "I had never," he said, "the experience of Samadhi in life. It may be that what I felt in dream was something like that coveted state."

Soon after my arrival at Benares, one day he brought to me a trunk, and after handing over its key requested me to keep it. The trunk had in it two good warm wrappers which he might have got as presents from Swami Brahmanandaji and the Holy Mother. "Did not Swamiji formulate the rule," he observed, "that a monk should give away all that he has to the president of the Order? Please send these things to him and relieve me from the anxieties they involve in taking care of them. I shall get a cheap Balaposh (a kind of thin quilt-like wrapper) made for me and use that in the coming winter."

He had not a single pice with him. After his passing away we also found out that he had not even an extra

cloth. He was indeed a man of great renunciation and austerity. It cannot be said that he lacked in humour, for he composed many a long doggerel verse in Bengali and sent them to me, while he was living outside the Math. Recently very often he used to express his high regards for the Holy Mother.

The Swami had, at first, a slight attack of fever, and was kept under proper medical treatment. But unfortunately the fever did not subside, and gradually he developed broncho-pneumonia. During his last days he became extremely weak. He suffered for nearly two weeks before he passed away.

His body was taken to the Manikarnika Ghat, and after the usual ceremonies, it was consecrated to the holy waters of the Ganges.

Oṃ Shāntih! Shāntih!! Shāntih!!!



REVIEWS AND NOTICES.

Yogic Sadhan.—By Sri Aurobindo Ghose. Published by the Arya Publishing House, College Street Market, Calcutta. Pp. 71. Price As. 10.

Abandoning the lengthy processes of Hatha-yoga and Raja-yoga, the author propounds in the book a new line of spiritual practice that starts directly with the will. According to this system of Sadhana an aspirant may easily bring his mind, Prana, Chitta, and physical body under control by disciplining his will, till at last he realises the ideal—the free play of the Divine in all the details of his life.

Eternal Truth.—By Jwala Prasad Singhal, M. A. Published by Sat Gyan Prakashak Mandir, Mamubhanja Street, Aligarh City. Pp. 187.

This philosophical treatise of sixteen chapters proposes to deal with some of the vital questions of metaphysics and ethics. The theories propounded herein seem to be peculiar, and mark an appreciable departure from the main schools of Indian thought. The primal reality of the author is neither the impersonal Brahman of Advaitism, nor the personal God of theism. It 'exists with extension and seed-consciousness as its essential qualities and with space and time as the

essential conditions of its existence.' Being 'non-atomic and continuous' it is 'much softer, lighter, finer and subtler than any material thing of our experience.' It is 'such that it can expand or contract.' Creation with its multiplicity is a product of 'the variations in the two essential qualities of the primal being.'—This is the sum and substance of our author's conception of God and the world. It seems that he has been much influenced by modern science. To be frank, the work has been a regular mess of science and philosophy, that cannot stand the test of reason. The get-up of the book is beautiful.

Flowers at the Feet of the Lord, or Essays, religious and philosophical.—By R. G. R., B. A. Published by Ramachandra Govind Riswadkar, B. A., 1418 Kasba Peth, Poona City. Pp. 91. Price Rs. 12.

This little book contains twelve thoughtful essays on subjects most vital to man,—“Predominance of Karma,” “What should be the Ideal of man?”, “The Theory of Re-incarnation,” “The Problem of Life and Death” etc. “In the realisation of our true nature which is divine in its aspect, can the real and everlasting bliss be found. The only ideal that admits of being set before us hence, can be nothing but the realisation of our God-head, which in other words is the Existence Absolute, Bliss Absolute, Knowledge Absolute.”

The book unfortunately contains numerous spelling mistakes, evidently for want of a careful reading of proofs. These and other defects, we hope, will be remedied in the second edition of the book.

NEWS AND NOTES.

The Indian form of Democracy

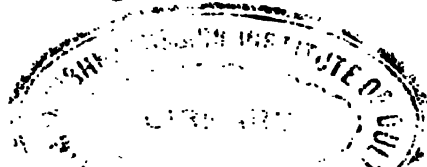
The political system of the East, particularly of India and China, is marked by group organisation and group consciousness. Western political organisation, on the other hand, is characterised by the centralisation of the authority of the State. While the East has been trying to appreciate and assimilate the Western form of polity, the West in her pride has never cared to study, far less profit by, the values of the Eastern system. However, unbiassed students of comparative polity are gradually coming to realise that the apparently opposite systems are in reality complementary.

The old political systems have failed egregiously, in the East as well as in the West. The reason is that both the systems, in spite of their distinctive merits, failed on one essential point. They neglected to unite in one spirit the central government and the group organisations, such as the village community and the like. In these days of reconstruction every nation should try to remedy the peculiar defects of its own political system and assimilate what is best in others, thereby bringing about a synthesis between the two. Says Prof. Radhakamal Mukherjee in a highly instructive article, "The Communal Polity of the East," published in the July issue of the 'Visva-Bharati Quarterly'—"In England and France, one of the fundamental problems that await solution, when their reconstruction is afoot, is the revivification of local group-life; in India and China, the fundamental problem is to incorporate the local and communal life into the substance of the national state, to create as much and the same kind of interest and enthusiasm in national, as in local and communal problems."

India has her own conception of democracy. Nothing can be farther from the truth than to say that the form of popular government evolved by the West, is the only one which democracy can possibly take. Very truly does Prof. Mukherjee remark—"The indigenous forms of democracy that still persist in India and the methods adopted to keep them going, under the steam roller of the foreign bureaucracy, or under the world-wide operation of the forces of political exploitation, should now be reviewed afresh, not merely to safeguard our genius and traditions, but also to help in the evolution of the world-ideals and forms of democracy of the future, that will know neither white nor black, but only Man, and his inalienable right to self-government in elastic groups of his free creation."

The School of Religions, Bombay

We are glad to learn that an institution called the School of Religions has been started in Bombay under the presidency of Mr. K. Natarajan, Editor of the Indian Social Reformer. The institution aims at promoting inter-communal harmony and brotherhood through a sympathetic study of the different religions of the world. To further its object it proposes to hold public lectures, organise religious classes, maintain a library, publish books and also start a quarterly journal. We note with pleasure that the followers of all the principal religions are among the members forming the board of management of the School. It is a happy sign of the times that all thoughtful men and women are coming to



recognise more and more the value of religion as the greatest unifying force in the world. Peace and harmony will be established in the world only when the different groups of the human family are actuated by the community of cultural and spiritual ideals supplied by religion.

The late Mr. W. W. Pearson

We are grieved to learn about the sad and untimely death of Mr. Pearson, a truly devoted friend of India. The deceased was a high-souled Englishman, and was best known as a colleague of Mr. C. F. Andrews at Poet Rabindranath's Santiniketan. His selfless love for India and disinterested service to her cause drew the sincere esteem and admiration of all who knew him.

Mr. Pearson had gone to Europe to regain his health and was about to return to India, when the sad event took place as the result of a railway accident in Italy. During his last days he spoke constantly about India and expressed his sorrow for not being able to return to the land he dearly loved. May his soul rest in peace !

Miscellany

Srimat Swami Abhedananda delivered an instructive lecture on the "Spiritual need of the present age" at the University Institute Hall, Calcutta, on Sunday, the 30th September last. The lecture lasted for more than an hour, and was highly appreciated by the large audience. In the course of the lecture the Swami said that he expected much from the youth of the country as it was the young who were the pioneers in all movements. To the Hindu students he said that the much talked of Hindu-Moslem unity would be a myth if they could not inculcate love among the members of their own community, and remove the ban of untouchability and hatred on their fellow-brothers of the so-called lower castes.

We are glad to receive the report of the sixth session of the Brahmacharya Vidyalaya, Ranchi. The institution was started by the Maharaja of Kasimbazar and is managed by a band of self-sacrificing Sannyasins. Run on the model of an ancient Ashrama it lays special stress on Brahmacharya and aims at giving a moral and religious training to little boys over and above the education imparted in ordinary high schools. The country is badly in need of such institutions. We wish the Vidyalaya all success.

Prabuddha Bharata

वसिष्ठत जाग्रत



प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

8th July, 1920 (continued).

There is no more despicable creature than one subject to passions. To what indignities he puts himself ! Thank your stars that you have escaped their influence. Even the men of light and leading succumb to them. There is a story of a king who was very henpecked. One day a friend touched on this weak point of his, and thenceforth he tried to correct himself. He came to his inner apartments, but talked little with the queen except on urgent matters. He was very grave. The queen understood everything. The king was taking his meal, and the queen's pet cat was nibbling at his plate. He was trying to drive the animal but

it was coming again. The queen thereupon tauntingly reminded him that the animal had got enough indulgence already, and was not to be beaten off now. One cannot remove a pest that has already got free indulgence. One must hold the reins tight in one's own hand, and never relax them. Otherwise the case is hopeless.

Swamiji used to say, "Ready to attach and ready to detach any minute!" We take up a work and get attached to it—we can no more back out of it. But this should not be. We must have the power to give up at will—leaving everything behind, for nothing is really ours. Look at Sri Ramakrishna. Hriday was ordered to clear out of Dakshineswar. The durwan came and said to Sri Ramakrishna, "You will have to leave this place." "What do you mean? It is not I, but Hriday," replied Sri Ramakrishna. The man said, "No, my master has ordered that both of you should go." This decided the question. He put on his slippers and moved towards the gate. The owner saw this from the concert room, ran and fell at his feet, saying, "Sir, why are *you* going? I have not asked *you* to quit this place." Without speaking a word Sri Ramakrishna came back. Did you mark—how there was not a bit of animus in his renunciation? And how we raise a dust over our deeds! Had we been in his place, we would surely have given the Babu a piece of our mind. But Sri Ramakrishna said nothing—he was as ready to go as to return.


He used to be shabbily dressed, so much so that one day a man mistook him for a gardener and

ordered him to pluck a rose for him, which he immediately did. Some time after, perhaps that very man came to know about his mistake and stammered out an apology. At this Sri Ramakrishna's reply was that there was nothing wrong, —as one asking for help should be assisted by all means ! Isn't it grand ? Again look at Swamiji. When he went to New York for the second time, — was there. Seeing Swamiji back, he said, " This is your place, please take it back. Once—twice— Swamiji paid no heed to it. But on being pressed a third time he said, " I have given it to you. For me there is the wide world." What a splendid renunciation he possessed ! He gave away everything not to his disciples but to his brother-disciples. Among the first trustees you will find only his brother-disciples, and not one disciple. He used to live upon a private fund, and state the reason for it, " I have given away everything." Once he wrote to me, " Now that I have given everything to you, I am at peace." What a wonderful man ! You could have seen his influence, had you gone to the West. He himself used to say, " My work will be more in the West; thence it will react on India."

One day he got angry and said, " You are all mean people, whom it is not fit to live with. You quarrel over trifles. I spit upon your place." Saying this he actually walked out. But what did he do in the end ? He gave away everything to those very 'mean people' ! Another day he was very much annoyed and said, " I see I have to conduct the whole music single-handed—to sing and play,

the instruments and do everything myself, with none to assist me !” Not only did he abuse us, but he was very cross with Sri Ramakrishna also, and he gave vent to his feelings saying, “A mad priest, illiterate—this life is wasted after him !” We were all very sorry to hear these words of his. But immediately after he added, “But there is one thing. One cannot take back what has been once made over. What if one amongst the infinite series of lives is lost in the hands of a mad priest ?” Do you see his spirit ? The words acted as a balm to our hearts.

It is good to know these things. To be forewarned is to be forearmed. One can avoid a ditch or a thorny bush if only one knows their whereabouts. Sri Ramakrishna had a lot of information about things. Girish Babu once said to him, “You are my superior in every respect—even in wicked things.” At this Sri Ramakrishna said, “No, no, it is not that. Here (meaning himself) there are no Samskaras. There is a world of difference between knowing a thing by actual experience and learning about it through study or observation. Experience leaves impressions on the mind which it is most difficult to get rid of. This is not the case with knowing about it through study or observation.”



OCCASIONAL NOTES.

“COUNTRIES which were democratic until yesterday are now pervaded by the spirit of reaction and violence. There are countries in Europe which were free until yesterday,” and in which there is no longer a Parliament and a free press. Many men are convinced that violence is a form of activity by which one can live and live well. Thus we are descending the steps of morality to the level of barbarian people, for whom might is right. Every day, in fact, people talk of the rights of victory. It is the argument which the barbarians used—that he who conquers can do what he likes.” Thus does Signor Nitti deplore the present decadence in Europe. But these poignant words are true of all militaristic countries in both the hemispheres. Until recently there was a mad rush among the Western nations for world-hegemony through the conquest and colonisation of large areas populated by “backward” coloured races. But although almost all habitable lands have been explored and annexed, the unquenchable greed for territorial expansion and economic exploitation continues to possess the soul of the Occidental nations. The result is that they are now more anxious than ever to conquer and enslave the weaker of their European neighbours, sharing in the main the same civilisation and culture with themselves. The ideals of liberty, equality and fraternity are being recklessly thrown to the winds. Even the democratic nations are fast developing the dreadful ideas of

militarism. Arrogant nationalism, uncontrollable greed for wealth and possessions, bitter hatred and jealousy towards other nations and races,—all these are undermining the moral foundation of national life in the West. And naturally the signs of degeneration are manifesting themselves in all their horrors throughout the militaristic world.

The nations of the ^{*}West sowed the seeds of their future decadence the moment they made world-hegemony the summum bonum of their national existence, and the unscrupulous domination and exploitation of non-European races the easiest means to the realisation of this illusory goal. Naturally this false ideal became "combined," to quote the pungent words of Dean Inge, "with a hatred and contempt for other nations and with a complete denial of any moral obligation to people outside Europe, who are arrogantly called the inferior races." The result has been that the ideals of national and international morality exist practically nowhere in the West, although few nations are willing to openly avow this fact with regard to themselves. And the gulf between individual and national morality is widening everyday. Violence and murder when committed by individuals become crimes, but these when perpetrated by one nation on another are looked upon as objects of honour and glorification. Deceit and untruth are still objects of condemnation in private life. But these are the chief instruments in the hands of statesmen and diplomats with regard to most international affairs. Actions which no man of honour and integrity will ever think of doing, are

committed by those "old gentlemen wearing decorations," who hold in their hands the destinies of nations. The abominable lies of propaganda, the secret treaties of aggression and exploitation, the enslavement of helpless peoples,—these have brought about a deplorable break-down of national and international morality in the West. Is there then any wonder that "vast parts of the Continent have been converted periodically," as Lord Loreburn, the late Lord Chancellor of England, says about Europe in his notable book, 'How the War came,' "into a hell, full of murder, massacre, starvation, sorrow and hatred?" By the inevitable law of Karma upon Europe are being visited her own sins. The horrible atrocities that were and are still being committed in the "coloured" lands by the European colonists and conquerors are now making their appearance in all their violence on the soil of Europe itself.

The history of the colonisation and conquest
* * *
of America, Australia, New Zealand, South Africa, Pacific islands and a host of other places, is a long tale of man's unspeakable inhumanity towards man. Says Mr. Andrews in his book, 'Christ and Labour'—"Slavery, plunder and subjection went hand in hand. Cruelties of the most hateful kind were practised in the inflamed atmosphere of insensate lust for gold and silver. Each nation in turn which set out on its career of piracy and conquest, behaved in an equally savage manner." The predatory among the nations of the West ruthlessly decimated and even exterminated many aboriginal tribes and settled on their lands in case

and comfort. Thier object in doing all this was, as they said, a noble one ; it was to spread the religion, commerce and civilisation of the "race Adamique" in coloured, heathen lands ! And "First the missionary, then the trader, then the gunboat, and then,—oh Lord !"—this became the general order of colonisation and annexation, as an African chief most pathetically observed. Again, so very keen was the sacred desire of the colonists to preserve the European type of men and culture that they often drove coloured peoples to marshy unproductive lands, and even slaughtered them when they offered any resistance to the conquerors !

Speaking about the ^{* *}deeds of his people in the East Indies a Dutch chronicler says, "De Vlaming visited the Spice Islands, and destroyed all the villages and large boats and all fruit-bearing trees and sago palms, so that the inhabitants were deprived of food and starved. . . . The natives of the islands would not listen to reason. So on the night of December 22nd, we surprised the chiefs who were gathered at one of their assemblies. It was deemed that the island of Bona was of little use to the company. Therefore, all the means of livelihood were destroyed, especially the clove trees, which were the only inducement to our enemies to visit these islands. Later on, the inhabitants, showing signs of revolt, were all removed, with the result that Manipe and Bona are now barren wastes." At some places the European colonists tried to get rid of the aborigines not only by plundering and slaughtering them, but also by

poisoning them with arsenic, or by spreading among them a virulent epidemic of measles. All sense of humanity was thus sacrificed at the altar of the demon of greed.

* *

The festering sores of modern civilisation must be laid bare if these are to be cured at all. Every form of wrong-doing should be exposed to rouse the moral sentiment of men against all barbarities practised in the name of civilisation and culture. Dr. Theodor Waltz, a distinguished anthropologist thus disclosed the savagery of the colonists in his "Introduction to Anthropology" (1863)—"It is an historical fact that powerful tribes have, chiefly by the wars with the Whites, been either exterminated or brought so near extinction that they no longer exist as nations. Even at this day the Indians in the gold districts of California are hunted like wild beasts....Among the so-called heroes of Old Kentucky and Virginia there were men-hunters who, as regards cruelty and barbarity, did not yield to the Dutch Boers on the Cape. The history of the conquest of Mexico and Peru, the extermination of the peaceable population of the West India islands, the oppression of the Spanish Governors in Yucatan, the extermination of the Indians in Popayan Chiquitos by mining labour, have, by the old historians of these countries, been preserved by documentary evidence, which fills, unquestionably, one of the darkest pages of human history."

* *

Many of the Occidental nations are still trying to realise world-supremacy by the old method of

territorial conquest and economic exploitation. At those places where the "inferior" races are too numerous and sturdy to die out, they are being driven from their fertile, ancestral lands to worthless, unproductive tracts, and shut up in these specified areas as far as practicable. The conquerors want to arrogate to themselves the most productive territories and scrupulously bar all other races from these areas. They demand the right to settle wheresoever they please, and deny the same right to other peoples. In the case of the white race might is right ; but with regard to the coloured people right even often counts for nothing. At most places there is one law for the "superior" and another for the "inferior" race. Even lawlessness is sometimes the law in the case of the coloured people. The "lynch law" of America is only an extreme expression of this legalised lawlessness. The dominating nations often deny even elementary justice to men, simply because the latter belong to the coloured race, and hence according to the average Westerner, to an inferior stock. "He who conquers can do what he likes"—this has become the law of all laws. Rightly has St. Augustine said—"Take away justice and what are empires but great acts of brigandage?"

* * *

The demon of militarism stalks upon the earth, carrying destruction and death in its train, bringing indescribable misery and suffering to all peoples, to the conqueror and the conquered alike. By undermining the very basis of morality it is degenerating the soul of the exploiter as well as of the exploited in every land. All nations and races

should, therefore, join hands with one another to fight this terrible spirit of destruction with all its attending evils. This common enemy of mankind has its birth in the human heart, and to get rid of it for ever must be removed its root-cause—man's insatiable lust for material wealth and possessions. New ideals must now reign in the hearts of men. The militaristic nations have till now made the mere profession of high ideals a cover to hide their ignoble designs. But they must now be guided by ideals of justice and equity in their relation to the subject races, if they at all want to save themselves from the disaster that threatens their very existence at present. The imperialistically exploited people, on the other hand, must gain in strength, self-reliance and self-respect. A moral revolution alone can eradicate the roots of all evils and bring about the redemption of the human race.

* * *

There is slowly awakening a sincere moral conscience all over the Western world. In the past terrible cruelties and barbarities practised in other lands failed to stir the soul of Europe. Now that these horrible acts are being perpetrated in their own countries, all thoughtful men and women of the West are realising more and more the dangers of material ideals and all their attending evils. As a matter of fact humanity had never been dead to high ideals and noble sentiments. There had always been upright and spiritual persons who did not allow themselves to be swayed by an arrogant and blinding nationalism. They raised their voice against all acts of injustice and cruelty indulged in by their countrymen in other parts of the globe.

But they only cried in the wilderness. However, the horrors and sufferings of war are slowly opening the eyes of the masses and the classes alike more or less in every land. The ideals of brotherhood and international justice are appealing more and more to an ever-increasing number of men and women. Although many among the members of the dying generation, especially the politicians and diplomats, are more anxious to talk of justice and equality than to practise these in their individual and collective life, the youth in most lands are being sincerely actuated by a noble idealism standing against all militaristic policies and practices. Even in the midst of political struggles, economic unrest and moral chaos, new ideals are being born in the hearts of men. The fetish of the "white race superiority" and the myth of the "white man's burden" must now be thrown to the winds for ever. The human mind should be thoroughly purified from all its dross. Then only will be realised the fundamental unity of the human race. And the yawning gulf between people and people will be bridged over, and peace and good-will will be established on earth. Humanity stands in need of noble missionaries who will boldly preach the gospel of love and brotherhood and fight against all forms of national selfishness and racial exclusiveness wherever these may be found. This alone can usher in a new era of peace and harmony throughout the world.



THE VIRTUE OF QUIETUDE.

“JOHN O’London’s Weekly” occupies a position of excellent standing among the many periodicals which make their regular appeals to readers of English at home and abroad. Its editor succeeds in retaining the interest of those readers by maintaining the quality of the articles published in his pages and by the variety and utility of the matter discussed by his writers. For the moment we are content to refer to “The Faith of Silence, A Literary Pilgrimage to a Quaker Shrine,” appearing on September 29th, 1923. The term “Quaker,” be it remembered, is very generally applied to that religious body which is better described as “The Society of Friends.” The author of the article mentioned above concludes his pilgrimage by a quotation from Thomas Carlyle; “Silence is the element in which great things fashion themselves, at length to emerge full formed into the daylight of life.” That quotation practically embodies the position of “The Society of Friends.”

St. Luke puts the matter expressively when he says, “In your patience possess ye your souls;” and, commenting on the word *patience* Dr. Cruden remarks in his Concordance, “Patience signifies that grace which enables us to bear afflictions and calamities with constancy and calmness of mind and with a ready submission to the will of God.” Now “Silence” is interpreted by the same learned authority thus—“This word does not only signify the ordinary silence or refraining from speaking; but also, in the style of the Hebrews, it is taken for to be quiet, to remain immovable.” Here, as it were in a nutshell, is the core and centre of the Vedantic principle. Swami Atulananda, writing with fine sympathy and appreciation of Thomas-a-Kempis (*Pra-buddha Bharata*, September, 1923), took wise occasion to adopt this passage from “The Imitation”;—“A pure, simple and steadfast spirit is not distracted, though it be employed

in many works ; for it does all for the honour of God, and being at rest within, seeks not itself in anything it does." And, again, "Peace of heart is necessary for progress." Silence, patience, peace ; these three form a trinity ; a unity of qualities leading from and to the divine.

Tennyson sang, "There is no joy but calm ;" the calm which comes through the acceptance and exercise of this sacred trinity. Quietude, meditation, contemplation ; these three, too, are inseparable from calm.

So our Pilgrim to a Quaker shrine carries us to "Jordans," a place-name now standing for a little red brick meeting-house, built in 1688, with bare, white-washed walls within, and rude unvarnished forms, set in a beech-sheltered Buckinghamshire dell. Before it stretches a green-turfed burial-ground where the fathers of the Quaker faith lie buried. It is a lonely place and silent—silence is a very precious thing to all Quakers—save for the wind in the beech-leaves and the minstrelsy of birds ; a shrine, in the truest sense of the word. Pilgrims come from all the world over to stand by the grave of William Penn, buried here in 1718, the statesman, courtier and writer who founded the state which, against his wish, was named in his honour Pennsylvania" (U. S. A.). We are further told that Ernest Warner in his book on "Jordans" asserts that the inspiration of "The Society of Friends" is silence, which is the priesthood of all believers. The Pilgrim adds that in the society there are no clergy and therefore there is no laity—only the bonds of equality and fellowship. There is no order of service, no ritual, no creed, no prepared sermon or music ; the meeting gathers in silence.

Is it strange, or is it spiritually natural, that the Friend (the Quaker) and Thomas-a-Kempis—a monk of the Roman church, should possess so much in common ? The same exaltation of spirit, the same sanctification of the soul, seems to be sought and found in the quietude of Quakerdom and during the celebration of the Mass. Seekers after God, seekers desiring realisation, discover and gain the value and worth of silence. Miss Lena Ashwell, an actress of remarkable

ability, holds gatherings week by week in London. Folk from far and near eagerly listen to her as she pleads for silence as the gateway to the divine road. In London, too, there exists a community entitled "The Sisterhood of Silence," whose members devote themselves to nursing and healing the poor and the miserable. In silence they acquire the power and possibilities which they employ in alleviating sorrow and distress. Geographically far away from these agencies, from these metropolitan silences and their consequent sacramental activities, the Bahais of Persia continue their programme of peace and unity. Under the leadership of Shoghi Effendi, successor to the revered Sir Abdul Baha, this movement makes itself felt in Europe, America, and elsewhere. A letter, lately received from Haifa, Palestine, the head-centre of the cause, states, "In full sympathy with the many thousands of people who have been suffering as a result of the calamities that befall the world, let us put on the arms of service, fixing our mind and thought on the following words of the beloved Master, 'The earth can be made a Paradise;' let all the servants of God always strive that such a great happiness may accrue to the world of humanity." Active service for souls and bodies; the outcome of silence, of quiet, of meditation upon the One.

Thus, here, there, everywhere, under the benign influence of the Lord, a oneness of feeling and of effort is blending men and women of all sorts and conditions in a spiritual sense of common weal. Differences are discerned to be external things; union is being realised as an eternal unity. The Bahais possess, in "Hidden Words," a psalm of praise worthy of record; "Praise be to Thee, O God! Praise be to Thee, for Thou hast made known Thy Day unto Thy servants, wherein the River of Life hath streamed forth from Thy generosity, and the Fountain of Unity hath become manifest by Thy manifestation, to all who are in Thy earth and Heaven."

Unity is verily in the air. The movement towards bringing the various Christian churches into closer communion

finds many eager supporters ; surely because the soul of the people is being directed by the one indivisible spirit. Can any peace for the world be attained until the children of men and of God meet one another in the bond of unity ?

It was on the morning of Monday, October 2, 1923, that, in the historic Cabinet Room at 10, Downing St., London, the British Prime Minister welcomed the representatives to the Imperial Conference, comprising India, the Dominions and Great Britain. It was the Maharajah of Alwar, who speaking on behalf of the Indian delegates to that Conference, uttered these weighty words :—"With a little sacrifice, a little toleration, a little understanding, all this world can, I believe, still be made a play-ground for God's children." General Smuts (S. Africa) said, in his reply to Mr. Baldwin (the Prime Minister), "The spirit of good-will and friendship in which we meet here makes every question soluble." Such utterances as these are pregnant with great purpose ; a purpose thought out and wrought out in self-communion, in the private places of man's soul.

"In quiet and in assurance," said a prophet of old and of the East, "shall be your strength." First the meditation and concentration ; then the full knowledge of the Way. Says another, "Commune with thine own heart, and be still." In the stillness one may realise, as Dr. James Martineau was wont to observe, that there is no such thing as mere outside evidence of matters either human or Divine. It is all reciprocation and response between the inner soul and the outer object ; and the quickness of that response, the penetration of the glance, the certainty of the mutual understanding, will depend not on the coldness, but on the fixed intensity of the mind that sends forth its look. Nor can the intensity be firmly fixed unless it is gained by internal intercourse and in the place and hour of quiet. Swami Vivekananda's dictum on this point is decided and definite ; "The Infinite will never find expression upon the material plane, nor is it possible or thinkable." The Light "that lighteth every man that cometh into this world," shines within, and shines,

above all, when outward things are curtained off and not allowed to cast their clouding shadows upon it. Luminosity creates love. Before it darkness and doubt and distrust flee away. Illumined by this light, men are no longer blinded by fear of one another; fear is utterly cast out by this light of love. With what lofty eloquence, with what well-chosen words—selected and grouped together as in an exquisite mosaic—Swamiji proclaimed this doctrine; “We find many sects and societies with almost the same ideas, fighting each other because the one does not want to set forth those ideas in precisely the same way as the others. Religions have to broaden. Religious ideas will have to become universal, vast and infinite, and then alone will it have its fullest play; for the power of religion has only just begun in the world. The power of religion, broadened and purified, is going to penetrate every part of human life. When men have come to the real, universal spiritual concept, then and then alone, religion will become real and living; it will come into our very nature, live in every movement of the human being; it will penetrate every pore of society and be infinitely more a power for good than it has ever been before. What is needed is a fellow-feeling between the different types of religion, seeing that they all stand or fall together; a fellow-feeling which springs from mutual esteem and mutual respect.” Wandering with staff and bowl from village to village; withdrawing himself from constant communion with his neighbours and his friends; wandering alone; thinking, meditating; away from all the allurements of the world; the Light shone in him and upon him. So, in silence and in solitude, he gathered wondrous gifts of the spirit, to share, later on and in due season, with his fellow-men throughout the earth.

ERIC HAMMOND.



LOVE TRANSCENDENTAL.

[*Adapted from Swami Saradananda's "Lilaprasanga."*]

IN the Vaishnava mode of worship there are five attitudes or relationships with God. These are the Santa, Dasya, Sakhya, Vatsalya and Madhura, typifying respectively a general attitude of reverence and the special attitudes of a servant, a friend, a parent and a beloved. All of these hinge upon that one potent factor of human life, Love. In the ascending hierarchy of worship the Sadhaka takes less and less notice of the grandeur of his ideal—he becomes more and more free and intimate with the object of his adoration and only the sweetness of the relation is of interest to him. Considered in this light, the Madhura Bhava, or the conjugal relation, effecting the closest union between the worshipper and the object of worship, is assuredly the highest of these forms of practice, though each of them is capable of bringing the aspirant into oneness with his Beloved and making him forget his own identity. That such oneness even produces physical transformation in the devotee is repeatedly borne out by the evidence of spiritual history. In the conjugal relation with the Deity of which we are speaking of, the devotee thinks of his Beloved with the same intensity with which a mistress dwells on the attributes of her lover. There is no artificial barrier, no obstructing social or moral tie between her desire and its fulfilment. She pursues her object with the whole energy of her soul, and is happy only when she has attained her end. This phase of religious practice was brought into prominence by Sri Chaitanya and his followers. In the ancient religious history of India as embodied in the Puranas, it finds a beautiful expression in the Vrindavana episode of Sri Krishna's life. The milkmaids of Vrindavana were simply mad after Sri Krishna and considered no social or moral tie as of any moment before this absorbing passion. The most noticeable feature of this attraction was that the

Gopis sought no personal end of their own; they did not care for their own happiness, but their one object was to please Sri Krishna—the embodiment of beauty in all its phases—to whom they had surrendered their body, mind and soul. The imageries used in the Puranas to describe their marvellous relation have of course been borrowed from human experience and consequently smack of the sensuous, but it should always be remembered that, as Sri Ramakrishna used to say, the Gopis' love for Krishna was so intense and so sublime that the very sight of Him made them forget their body in a tumult of bliss so that sense enjoyment was altogether out of the question in their case. The philosophy at the background of this religion of Love may be summed up as follows :

Sri Krishna—the Paramatman, the Embodiment of Existence, Knowledge, Bliss Absolute—is the one Purusha or Male Personality in the universe, and as every object in creation, gross or subtle, and every finite being is a part of His Prakriti or Infinite Nature characterised by the group of Divine Attributes technically called Mahabhava, everything and everybody belonging to the phenomenal universe is necessarily His consort. Hence if one worships Him wholeheartedly with an absolute purity of spirit, through His grace one attains the goal—which is liberation or Bliss Absolute. Mahabhava is the synthesis of all finite Bhavas or relationships. The foremost among the Gopis, Sri Radha, is the personification of that Mahabhava, while all other Gopis represent one or more of the varied relationships which it includes. Therefore an aspirant who sets himself to realise one or other of these subsidiary relations after the manner of the Gopis of Vrindavana, is crowned with success and is ultimately blessed with a glimpse of the Mahabhava. To make Radha's relationship with Krishna the basis of one's meditation, like her, to feel pleasure only in that of Krishna, to the exclusion of all personal motives, is considered the goal of this mode of Sadhana. It is the summation of the foregoing modes of devotion, for the votary of conjugal

relation serves his Beloved like a servant, counsels Him and sympathises in His joys and sorrows like a friend and watches over His mental and physical comforts like a mother—thus trying to please Him in all respects. The best devotee of this class is obviously one who looks only to the comfort of the Beloved, regardless of personal pleasure or pain.

Though jarring upon modern ears, this form of discipline has its own value to the Vedantist. He knows that it is one's ideas that in the course of repeated practice are converted into settled belief and that it is these impressions of countless past lives that compel one to view the One Indivisible Brahman as this phenomenal world, so full of diversity. He knows also that if through the grace of God a man can fully persuade himself that there is no such thing as the universe, it will immediately vanish from his sight. It is the human mind that projects the universe. One is a man because he thinks himself as such, and another is a woman because she thinks otherwise. Again, to the Vedantist it is a matter of common experience that one set of ideas becomes so predominant as to stamp out a different set of ideas. So does he considers this attempt on the part of the aspirant to control and finally root out his vulgar ideas by successfully establishing between himself and his Lord the relation of a mistress to his lover. It is like using a thorn to take out another. The idea which is the basis of all other ideas in man is the conviction that he is a body and consequently either a man or a woman. So if he can accustom himself to the thought that he is not a man but a woman, it goes without saying that he will thereafter be able to get rid of that idea also and reach that high level of spiritual development where there is neither man nor woman. To the Vedantist, therefore, it is a foregone conclusion that the aspirant who perfects himself in the practice of conjugal relation with God, will very closely approach that Transcendent State which is the goal of the Advaitist.

To induce in himself the same feeling as that of Radha is the ideal of the Sadhaka in this cult. Though the Vaishnavite

teachers have denied this rare privilege to the ordinary man or woman, yet this seems to be the logical conclusion of their position. For the difference between Radha and her companions, as depicted in the sacred books, is not one of quality, but one of degree. They too worshipped Krishna as husband in the same way as Radha did, their own desire being to effect a union of Radha and Krishna as they found their Beloved most happy in her company. Again it is a significant fact that the celebrated Vaishnava Acharyas like Rupa, Sanatana and Jiva who spent their lives in the worship of Sri Krishna considering Him as husband, never added to the image of Krishna that of Radha also. The only conclusion that can be drawn from this is that they must have put themselves in the position of Radha.

SWAMI MADHAVANANDA.

THE BIRTH OF JESUS.

IT is customary with us—the members of the Ramakrishna Order—to celebrate the Christmas festival. At our monastery in the little village of Belur, beside the Ganges, we Hindu monks and devotees come together year after year to commemorate the birth of Jesus the Christ. And so it is at many of our other monasteries.

In doing so we are in perfect concord with the teachings of Sri Ramakrishna and the Swami Vivekananda who have done so much to promote harmony between different religions, and who have pointed out and demonstrated that in essence all religions teach one and the same truth.

We fully agree with our Christian brethren when they claim that Jesus was the only begotten Son of God who came to bring salvation to the world. But with this we carry the conviction that he who came as Jesus had come to earth before and that he incarnates again and again whenever the world stands in need of divine guidance. "It is one and the same Avatara," Sri Ramakrishna said, "who having plunged

into the ocean of life, rises up in one place and is known as Krishna, and diving down again rises up in another place and is known as Christ." To us then it comes quite natural to accept and worship different Avatars.

Unfortunately religion through all ages has sometimes acted as a barrier between different races, nay, even between inhabitants of the same land, even between people of the same blood. It is one of the great objects of our Mission to remove that barrier, not by tearing down religions but by regarding them as different paths leading to the same goal. It is our object to establish a world-wide religious brotherhood in which each one is at perfect liberty to follow his own chosen path. Christian, Hindu, Mohammedan or Buddhist, we are all children of one God. When this truth is generally realised and acted upon, then and then alone class and race and colour hatred will fall away and the world will know a greater peace. Then the world will respect all religions and all nationalities. And that will be a great step toward the establishment of a universal brotherhood.

This month it is but fit that we should call to memory the story of Jesus' birth. Of this story I shall now give only a short outline.

At the time when Jesus lived on earth, Palestine, known as the Holy Land, on the eastern shore of the Mediterranean Sea, was divided into four provinces, the most northern of which was called Galilee. Galilee was a fertile and densely populated country, inhabited by Jews and Gentiles. The lower part was a great plain, the upper part was made up of hills, mountains and valleys.

Nestled on the northern slope of the hills, among other villages, was the little town of Nazareth, with narrow streets climbing the hills between rows of white cottages, some of brick or stone, others of clay. In one of the humblest of these cottages lived a Jewish girl, named Mary, now known over all the civilised world as the virgin mother of Christ. Of her parents, Joachim and Anne, we know very little, but we may well suppose that they were pious, God-loving persons. Of

Mary we know that she possessed very high virtues. She was chaste, humble, prudent, gentle and courageous, and full of faith and devotion to God. This young girl was betrothed to a just and pious man, Joseph by name, considerably older than she was, a carpenter by trade. They both belonged to the common people, but they could trace their lineage back to David, the greatest king of Israel.

Mary was a serious little girl, quiet and thoughtful. She helped her mother in the household, carried water from the village well, and on the Sabbath would go to the Synagogue where in the women's gallery she would listen attentively to the reading of the Bible. Or, she would climb the stone staircase that led to the flat roof of her little home, and there would give herself to prayer and meditation.

When she was there all by herself on the roof under the starry sky, she would also think of the future, when she would be married and become a mother. For motherhood was most highly esteemed among the Jews. "God could not be everywhere," was one of the Hebrew sayings, "and so He made mothers." The Jews knew that on the mothers depended the present and future well-being of the national life.

The Jews, once a great and glorious nation, were now under the rule of the Roman emperor Augustus whose representatives were tyrants ruling the subject race with iron fists. High-spirited, proud of their past and hopeful for the future, the Jews chafed under this foreign rule. But every attempt at revolt on their part was quelled with bloodshed and cruelty. They, however, could not be content unless they could be free. "No master but God!" was their cry. They felt that they were God's chosen people, and that they had a right to rule themselves. And in the Bible they read the promises of the prophets that from Israel would come a king from David's line, who would rule the world. They were always expecting this mighty king. No one knew of whom and when the future king would be born. The privilege of bearing him might come to any mother. And it was

the secret hope of every Jewish girl to become the parent or ancestor of the deliverer of the race. These thoughts, we may be sure, must have often occupied the girl's mind.

Now it happened one day when Mary was alone, that suddenly she beheld a bright light surrounding her. And in the light, near her, stood a gloriously-shining being. It was the angel Gabriel, come from heaven to bring her a wonderful message.

"Peace be to you, Mary!" the angel said. "You are greatly blessed, for the Lord is with you!"

Mary was startled and amazed. But the angel quieting her in a gentle voice, said:

"Do not be afraid, Mary, for God has chosen you among all women for his special favour. You shall have a son; and you shall call him Jesus, for he shall save his people from their sins. He shall be great, and shall be called the son of the Highest God. God shall give him the throne and the kingdom of his father David. He shall reign for ever over the people of Israel, and of his kingdom there shall be no end."

The young girl, only twelve years old, when she heard these words became confused.

Then the angel spoke:

"The Divine Breath shall come to you and shall overshadow you; therefore the holy child that you will receive shall be called the Son of God."

But that would be a miracle indeed! So to strengthen Mary's faith, and to quiet her troubled heart, the angel told her that God had worked another miracle. Her cousin Elizabeth who was old and had been barren all her life, had conceived a son in her old age. This had happened six months earlier. So nothing was impossible with God.

The voice of the angel was so sweet, and his presence filled her with so much confidence and so great a joy, that all her fear left her. She felt assured that everything would come out all right, though she could not understand it. In a simple way she said:

"I am the Lord's servant. I trust in Him. Let it be unto me according to thy word."

And at the very moment the mystery of divine conception took place. The angel smiled upon her, and vanished. Mary was left alone. How wonderful! She would be the mother of the long-promised king of Israel! She could hardly realise it. She would keep it a secret, for who would believe her story? Perhaps not even her parents. And how could she explain this incredible mystery to her affianced husband?

But after some time she felt that she must tell her secret to some one. She could not keep her condition hidden; and she needed advice in her delicate position. She therefore resolved to visit her old cousin Elizabeth who would perhaps understand and believe her, for had not God worked a miracle in her also? To this good, old lady she would go for advice.

From Nazareth to Elizabeth's home at Hebron, was a long and troublesome journey of nearly 120 miles. Mary was too young and inexperienced to travel alone. Still with this great secret in her heart, she did not want the company of friends. She preferred to travel with strangers. She therefore joined one of the caravans that journeyed to Jerusalem to attend the great feast held every year in the city. Among the kind pilgrims she felt perfectly safe. No one questioned her closely, and she got what help she needed. In a week she reached Jerusalem, where she stayed with friends till the feast was over. Then she joined another caravan going home to Hebron, twenty miles away.

At last the long journey was over, and with beating heart Mary knocked at the door of her cousin's home. A moment, and the door opened. There stood Elizabeth with open arms to welcome her, for in a strange way God had revealed to her all that had happened to Mary. The old lady seeing the little girl embraced her, and under the stress of lively emotion greeted her with the comforting words :

"Blessed art thou among women. And blessed is the fruit of thy womb. Whence is this come to me that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that has believed the angel's words, for these words shall surely come true."

What comfort, what happiness, what assurance must these words have brought to the anxious girl. Elizabeth had understood and blessed her!

Mary's pure, devout soul rose up in ecstasy, and her feelings so long held in broke out into a beautiful song of exaltation. Clinging to her dear, old cousin, her eyes turned heavenward, her spirit tasting a wonderful freedom, her lips moved under the power of divine inspiration, and she sang in a clear voice:

"My soul beholds the greatness of God, and my spirit rejoices in God my Saviour. He hath looked upon his humble servant, and henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is his name." Thus the song goes on in praise of God.

For three months Mary stayed with Elizabeth and her pious husband Zacharias, who was a priest, in their quiet home at Hebron. Here the two women, so far removed in age, but so closely united in God, both soon to be mothers, talked and prayed together rejoicing in the Lord. To Elizabeth a child was born, he, who was later known as John the Baptist, the Forerunner of Christ.

Mary's time was also advancing, and she returned home with another party of pilgrims. She had experienced and learned many things during her stay with the old couple. Her mind had matured, and her spirit was comforted.

Mary's motherhood was approaching. But she, on her return to Nazareth, being content to let God reveal things in His own good time, offered no explanation to her promised husband. Joseph, therefore, began to question in his mind

whether he ought to marry her or break the engagement. But one night in a dream he saw an angel standing by his side. The angel said to him, "Joseph, fear not to take Mary for your wife. She shall have a son conceived of the Divine Breath; and his name shall be Jesus (which means Saviour), for it is he that shall save his people from their sins."

Then Joseph, awakening from his sleep, hesitated no more. He did as the angel had bidden him. He married Mary and led her to his own home. There they lived happily till something unexpected happened.

Shortly after their marriage there went forth an edict from the emperor Augustus which prescribed the enrolment of the entire Roman world, with the purpose of laying a tax upon every family in the land. All Jews who did not live in the city of their forefathers had to go to that city to have their names inscribed in the Census Registers. This made it necessary for Joseph to go to Bethlehem, the birthplace of his ancestors. It was a long journey of about 80 miles. But Mary knowing that the time of her deliverance was near did not want to be separated from her husband. Furthermore, she knew that according to the prophets, the deliverer of her race would be born in Bethlehem. So she prevailed on her husband to let her go with him. Joseph locked up his carpenter shop, hired an ass for his wife and with a staff in his hand walking beside her set out for Bethlehem. They travelled slowly in short stages.

The number of strangers at Bethlehem during this time was great. And when they arrived there was no place for them in the caravansary. The courtyard was filled with asses, camels, baggage and vehicles, and all the rooms around the court were crowded with visitors. Greatly disappointed Joseph looked for another place where they might stay for the night. He found a cave hollowed out in the hill-side. It was used as a stable for cattle, but it was a shelter anyhow. And miserable as the place was, Mary weary and tired from the journey was glad to lie down there upon the straw and rest.

And then, in the middle of the night, the great event took place. Jesus, the Saviour, was born. With her own hands Mary took the child and wrapped him in swaddling-bands and laid him in the manger where the animals had fed. In this manger-cradle the little Jesus slept his first sleep. And here he received his first visitors. For the very night some shepherds came to the cave.

These shepherds were, with their flocks in the fields around Bethlehem, watching their sheep during the night, when suddenly a bright light flashed upon them. And they saw an angel standing in the light. Frightened they fell upon their faces on the ground. But the angel quieted their fears with the words: "Fear not, for behold I bring you tidings of great joy, news for all God's people. For this very night is born to you a Saviour, who is Christ the Lord, in the city of David." And he told them where they might find the Child and how they might know him, "This will be a sign unto you," he said, "you shall find the babe wrapped in swaddling clothes, lying in a manger."

Then, as the shepherds looked up, they saw the sky filled with a multitude of heavenly beings praising God. "Glory to God in the highest," they sang, "and on earth peace, goodwill towards men."

Then the vision faded away.

The shepherds filled with amazement, said to each other: "Let us go to Bethlehem and see this wonderful thing which the Lord has made known to us." And they came with great haste; and they found the cave with Mary and Joseph and the baby lying in a manger. They gazed with love and devotion upon the holy child. Then they bowed low before him, and praising God for his goodness returned to their flocks in the field.

Mary, seeing these strange things, silently clasped her baby to her breast. She could find no words to express her emotions.

In the morning Joseph found a better lodging—a small room—where they stayed for some time. On the eighth day

the child was circumcised, and they called him Jesus, as the angel had ordained.

The Holy Family, forty days after the Nativity, went to Jerusalem, six miles away, to present itself at the Temple there, Mary to be purified, and Jesus to be presented to the Lord. In Jerusalem they bought two pigeons as an offering, and mounting the stairs of the Temple presented themselves before the priest. The priest sprinkled Mary with blood and prayed over her. Then the pigeons were killed and placed on the altar.

While this was going on, two unexpected incidents took place. There lived at Jerusalem an old man of singular sanctity. It is said that he lived in constant communion with God. He had been told by a divine oracle that he would not see death until he had seen the Messiah sent by God. Drawn by divine inspiration he betook himself to the Temple. Seeing Mary with the Child he stretched out his arms and took Jesus to his bosom. And lifting up his eyes to heaven he praised God. "Now Lord," he said, "let thy servant depart in peace, according to thy words. For mine eyes have seen the Saviour whom thou hast sent to all people, a light to shine upon the nations." Then restoring the child to his mother's arms, he blessed the parents.

At that very moment a very old woman came up to the little group. She had been married when she was seven years and had now been a widow for 84 years. She was a devout worshipper of God, and stayed nearly all her days in the Temple praying. God had spoken to her also of the coming of Christ. And when she saw the infant she knew that it was He. In a loud voice she declared the glorious destiny of the Child, and gave praise and thanks to God. All who heard her wondered at her words for they saw only an ordinary couple with a baby, country people speaking the dialect of Galilee in the North.

Thus, even at that tender age, a few people recognised Jesus as the Messiah. There are other stories connected with the early life of Jesus but it would take too much space to

relate these now. The child grew and waxed strong in spirit. He also grew in wisdom, and the grace of God was upon him.

Jesus was thirty years old when he began his ministry. He was not a worldly king as the Jews had hoped for, He was a Saviour of man in the spiritual sense, a Liberator to those who take refuge in Him.

SWAMI ATULANANDA



SRI KRISHNA AND UDDHAVA.

(Continued from page 432.)

निष्किञ्चना मय्यनुरक्तचेतसः

शान्ता महान्तोऽखिलजीववत्सलाः।

कामैरनालब्धधियो जुषन्ति य-

त्तन्नैरपेक्ष्यं न विदुः सुखं मम ॥१७॥

17. High-souled sages, penniless, devoted to Me and unsmitten by desires, calm and compassionate to all creatures derive that bliss of Mine which they¹ only know who care for no gain, and not others.

[¹ *They &c.*—Their bliss is limitless. The construction is rather involved.]

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः ॥

प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥१८॥

18. Even a devotee of Mine who not being a master of his senses is troubled by sense-objects, is generally not overcome¹ by them, owing to his powerful devotion.

[¹ *Not overcome*—Even ordinary Bhaktas are blessed through devotion, not to speak of saints.]

यथाग्निः सुसमिद्धार्चिः करोत्येधांसि भस्मसात् ।

तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नयः ॥१९॥

19. As fire kindled into a blaze burns the fagots to ashes, so, O Uddhava, devotion to Me totally destroys all sins.

न साधयति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥२०॥

20. O Uddhava, neither Yoga, nor Knowledge, nor piety, nor study, nor austerity, nor renunciation captivates Me so much as a heightened devotion to Me.

भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सताम ।

भक्तिः पुनाति मन्निष्ठा श्वपाकानपि संभवात् ॥२१॥

21. I, the dear Self of the pious,¹ am attainable by devotion alone, which is the outcome of faith. The devotion to Me purges even outcasts of their congenital impurity.

[¹ *Dear...pious*—It is the pious who realise this, whereas the worldly-minded forget Him altogether.]

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।

मद्भक्त्यापेतमात्मानं न सम्यक्प्रपुनाति हि ॥२२॥

22. Piety joined to truthfulness and compassion or learning coupled with austerity, never wholly purifies a mind which is devoid of devotion to Me.

कथं विना रोमहर्षं द्रवता चेतसा विना ।

विनानन्दांश्चुकलया शुध्येद्भक्त्या विनाशयः ॥२३॥

23. How can the mind be purified without devotion characterised by a softening of the heart, the hair standing on end and tears of joy flowing out of the eyes ?

वाग्गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।

विब्रज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥२४॥

24. A devotee of Mine whose speech is broken by sobs, whose heart melts and who, without any idea of shame, sometimes weeps profusely, or laughs, or sings aloud, or dances, purifies the whole universe.

यथाग्निना हेम मलं जह्वाति ध्मातं पुनः खं भजते च रूपम् ।
आत्मा च कर्मानुशयं विधूय मङ्गक्तियोगेन भजत्यथो माम् ॥

25. As gold smelted by fire gives up its dross and gets back its real state, so the mind by means of a systematic devotion to Me winnows off its desire for work and attains to Me.

यथा यथात्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसंप्रयुक्तम् ॥२६॥

26. The more this mind is cleansed by listening to and reciting the sacred tales about Me, the more it sees the subtle Reality, like eyes through an application of collyrium.¹

[¹ *Collyrium*—supposed to improve the eye-sight.]

विषयान्ध्यायतश्चित्तं विषयेषु विषज्जते ।

मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥२७॥

27. The mind of a man who thinks of sense-objects is attached to them, but the mind of one who remembers Me is merged in Me alone.

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् ।

हित्वा मयि समाधत्स्व मनो मद्भाषभावितम् ॥२८॥

28. Therefore giving up the dwelling on unreal things, which are no better than dreams or fancies, concentrate the mind, clarified by devotion to Me, on Me.

स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरत आत्मवान् ।

क्षमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥२९॥

29. The man of self-control should avoid from a safe distance the company of women as well as of those who associate with the latter, sit in a secluded and congenial place, and ever alert¹ think of Me.

[¹ *Ever alert*—without break. This is important.]

न तथास्य भवेत्क्लेशो बन्धश्चान्यग्रसङ्गतः ।

योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥३०॥

30. No other association causes so much misery and bondage as that of women and those that associate with them.

(To be continued.)



REVIEWS AND NOTICES.

Thoughts from the Vedanta.—By R. Krishnaswami Aiyar, M. A., B. L. Published by Sri Vani Vilas Press, Srirangam, South India. Pp. xix + 181. Cloth-bound.

The author has tried to present in a popular style the basic conceptions of Advaita Vedanta, and has greatly succeeded in his attempt. He has dealt with the two different methods of the realisation of Brahman,—the direct method of Jnana or analysis and discrimination, and the indirect method of Upasana or devotion.

The book, we are sure, will be useful to those who may not have sufficient knowledge of Sanskrit to enable them to study the original works on the Vedanta.

Songs to Myrtilla.—By Sri Aurobindo Ghose. Published by the Arya Publishing House, College Street Market, Calcutta. Pp. 57. Cloth-bound. Price Re. 1-4.

This neat little volume includes mostly the early poems of the author, written between his eighteenth and twentieth years (1890-92). In some of the poems depicting English sights

and scenery, ideas and sentiments, we see the exclusive inspiration of the English Muse. While in others—"O Coil, Coil," "Radha's Complaint in absence," "Radha's Appeal," "Bunkim Chandra Chatterji," "Madhusudan Dutt,"—Sri Aurobindo is a typically Indian poet drawing his inspiration from the Indian Muse, the "white-armed mother," Saraswati.

The poems reveal the poetic genius and the youthful imagination of Sri Aurobindo Ghose. The printing and paper of the book are excellent.

Poems by Indian Women.—Edited by Margaret Macnicol.

The Heritage of India Series. Published by the Association Press, 5 Russel Street, Calcutta. Pp. 99. Price—Cloth Re. 1-8; Paper Re. 1.

This little volume contains one hundred and ten poems sung or written under varying circumstances by fifty-six women in fourteen distinct languages and in different ages—ancient, mediæval and modern. The anthology does not claim to contain fully representative selections. But still it is a work of unusual interest, as it reveals the soul of India's women, and brings home to us the part they have been playing in moulding the life and thought of the Indian people by their valuable contributions to the poetic literature of the land.

Among the poetesses there are women of various types and stages of life. We find in the volume under review representatives of those who kindle the sacrificial fire and sing hymns in praise of the Gods; who tend the hearth-fire and at the same time speak of Love Divine; who as nuns embrace the glorious life of renunciation and meditation; who while adorning the throne as empresses, sing tender songs to their lovers on earth; who despising the splendours of the world speak of their passionate love for their Lord and lose themselves in a rapturous communion with their Beloved. The ancient and mediæval poems are mostly connected with religion in some form or other. But modern poetesses write on a variety of subjects, human as well as Divine.

Release from worldly bonds and realisation of the state of Bliss is the central theme of all religious poems. "The deliverance sought," writes the Editor in the General Introduction, "is from birth and re-birth and bondage to action and its fruits—not deliverance from sin as the Christian understands it." An Indian Christian writer has truly observed that "the Indian nature is not much attracted by the psychology of sin; it requires, on the contrary, the symbolism of form, colour and music." The Hindu does not, therefore, care to dwell much on sin. He worships the Lord, sings hymns to Him and meditates on Him, and then—as Andal, the woman saint of South India says—

"The sins that we committed in the past and those that still wait to assail us, .

All become like dust in the fire."

As the Hindu understands it, there is no sin but worldly desire and selfish action, and these bring about transmigration. It is for this reason that he tries to remove the root-cause of all evils comprising sin as well as relative virtue, both of which are bonds from the highest stand-point. He tries to purify the mind from all forms of earthly attachment and conquer birth and re-birth—thus to attain to his true Divine nature or union with the Universal Spirit. Hinduism believes in the Divinity of man—of the saint and the sinner alike, and looks upon desire and its effects, which include all sinful thoughts and actions, as mere accidents. Therefore when a Hindu speaks of release from all cramping circumstances—all limitations, mental and physical, he includes sin and much more that cannot possibly come under the category of sin.

The book contains a valuable introduction which besides giving a short history of Indian poetry from the Vedic age down to the present times, acquaints us with the main facts of the poetesses and their works. There have also been added tables of poetesses in chronological order, their poems and the languages in which these were written. Twenty-five translators have contributed to make the volume a great success.

Matwala.—Edited and published by Mahadev Prasad Seth,
23 Sankar Ghose Lane, Calcutta. Annual subscription,
Rs. 2.

This is a newly started political weekly in Hindi pledged to the non-co-operation movement. As its very name implies, it is conducted throughout in a lighter vein. It seeks to serve the country by correcting its evils through the instrumentality of humour and wit. It is thus a new departure in Hindi. Its writings are thoughtful and forcible. It is also enlivened with fine poems and cartoons. The printing and paper are good. We wish the paper an extensive circulation.

REPORTS AND APPEALS.

The Reports of the Sister Nivedita Girls' School, the Vivekananda Women's work and the Sarada Mandir, Baghbaraz, Calcutta, for 1919-1922.

Under the inspiration and guidance of the illustrious Swami Vivekananda, his spiritual daughter—the Sister Nivedita, who had consecrated her life to the service of India, took upon herself the noble cause of educating the women-folk of the country and worked for it with whole-souled devotion. In her labour of love she got the active co-operation and assistance of Sister Christine, an American disciple of the Swamiji as also of a few sacrificing and devout Indian ladies.

The work for the education of children originally started by Sister Nivedita has since developed into a flourishing institution that includes the Girls' school, the Vivekananda Women's work and the Sarada Mandir. Combining the practical methods of education followed in the West with the higher idealism and spiritual traditions of the Hindu race, this institution aims at producing ideal women on the models of Gargi, Maitreyi, Arundhati, Sita and Savitri.

The ever increasing rush for seats speaks of its growing appreciation and supreme usefulness in the country. During the period under review the number of students, including the women's department, came up to 245. And on account of the limited accommodation in the school building many applications from guardians for admission of their wards had to be rejected. The institution has established two branch centres, both of them thriving, one at Bally and the other at Comilla.

We must observe here that this educational work, manufacturing as it does model Hindu women devoted

to the ideals of renunciation and service, helping poor Purdah ladies to support themselves by personal earnings by means of sewing, needlework and so on and giving the best education possible to girls reading in the school there, promises to be the nucleus of a grand intellectual movement of far-reaching issues regenerating the motherland.

The newly built premises at the Nivedita Lane, Baghbazar, where the institution has been shifted of late could not be completed owing to the inadequacy of funds. Persons desirous of perpetuating the memory of their deceased relations may erect new blocks or add new wings or rooms and help the noble cause. Contributions should be sent to Swami Saradananda, Secretary, Ramakrishna Mission, 1 Mukherji Lane, Baghbazar, Calcutta.

The Annual Report of the Vivekananda Society, 78/1 Cornwallis Street, Calcutta, for the year 1922.

Among the various useful activities of the Society the following deserve special notice. It contributed its mite towards the North Bengal flood relief fund, organised 41 public lectures on religion and philosophy, celebrated the birthday anniversaries of Srimat Swami Vivekananda and Bhagavan Buddha. It further arranged a special meeting to do honour to the sacred memory of the late Srimat Swami Brahmanandaji Maharaj after his Mahasamadhi. Besides, 12 religious conversation classes were held in different parts of the city and 22 poor students were helped with stipends. The total receipts during the year including the previous year's balance amounted to Rs. 4838-3-6, and the total disbursements to Rs. 2583-0-9, leaving a balance of Rs. 2255-2-9, of which Rs. 1335-5-0 is deposited for the building fund.

It has been a long cherished desire of the Society to erect a suitable building with a fairly large hall, which, while accommodating the growing spheres of its activities, may be regarded as a fitting memorial to the great Swami in whose loving memory the Society has been founded in the town of his nativity. We hope our generous countrymen and the numerous admirers, followers and disciples of the Swami will freely help this noble undertaking. Contributions may be sent to the Hon. Secretary of the Society.

—o—

NEWS AND NOTES.

Mr. Andrews at the Assam Students' Conference

Seldom do we meet with Europeans who are liberal enough to heartily appreciate great things in all, irrespective

of creed and nationality. Mr. Andrews and a few others like him are really exceptions. With the sincere conviction that "Christ was more truly understood in India than He was in Europe," Mr. Andrews has adopted India as his motherland and has consecrated his life to her service. He has all along been a true friend and guide to the Indian student community in their weal and woe.

Recently he presided over the Students' Conference in Assam and gave the students many a valuable advice which, if translated into action, is sure to stand them in good stead. Drawing his inspiration from the eternal verities of the Vedanta, he emphasised on that occasion amongst other things the practice of the lofty Vedantic principle of the Divinity of man, in the service of suffering humanity. "I would ask you here," said Mr. Andrews, "who are students, to practise in your own daily life the faith in the Advaitam. When the cholera-stricken patient is before you and you are afraid to touch him for fear of infection, say to yourself—this poor cholera-stricken man or woman is the Divine Self in human form; he or she is myself; 'Tattvamasi'—'Thou art That.' * * * When the outcast comes to you,—the untouchable, the Namasudra—say to yourself the same thing, 'Tattvamasi'—'Thou art That.' For all spiritual life is one. The Upanishads tell us that the Advaitam is 'Avarna.' He is without colour or caste distinction."

Mr. Andrews brought out nice parallels from Sufism and Christianity, expressing in mystical form, the same lofty truth. "I knocked at the door of the heart of my Beloved," says a Sufi poet, "and a voice said, 'Who is there?' I said, 'It is I,' but then came no answer. I suffered and pined away with grief, then knocked again and a voice said, 'Who is there?' And I said, 'It is Thou,' and the door opened. * * * Christ stands before his true disciples in the midst of the poor and the needy, the prisoner and the stranger, the sick and the afflicted, and says in their names: 'I was famine-stricken and athirst, was hungry and naked; I was in prison and a stranger. In as much ye did service unto one of the least of these my brethren, ye did it unto me.'"

Mr. Andrews also referred to the indebtedness of the youth of modern India to the illustrious Swami Vivekananda for "the renewal in practical life of this faith in the Advaitam," and spoke highly of the Ramakrishna Mission workers in the words: "I have watched with joy how they have learnt to identify themselves with the sick and the suffering and the outcaste."

Vedanta Work in New York (U. S. A.)

Swami Raghavananda who is now at the Vedanta Centre,

New York, will be in charge of the Vedanta work there during the absence of Swami Bodhananda, the head of the institution, who is shortly expected in India after years of successful work in America. We are glad to give below extracts of a letter, dated October 8th, from Swami Raghavananda, which, we have no doubt, will be highly appreciated by our readers :—

“ * * * It is when we go outside of India that we really understand the glory of our Motherland. Where shall we find such spirituality, such devotion to God and such peace of mind ! The atmosphere of America is quite different. Here one does not find such peace. And what to say of Europe ! America, at least, is not so restless. Many are coming now from Europe to America. And the American papers say, ‘Thank God for the Atlantic Ocean !’

“Swami Bodhananda and myself went to a place called Grand Isles in Vermont, close to the Canadian line. We were there two weeks the guests of a lady from New York, who has a nice home there. Sister Christine also went there.

“Our class and lecture season opened on September 9th, and Swami Bodhananda set me to work. Every Sunday at 3 p. m. we have a service open to the public. First we have prayer, then a sermon of forty-five minutes and then prayer again. The subject of the sermon is announced on the previous Sunday. We had already four lectures on the following subjects : Principles of the Religion of the Vedas, Nature of the Soul, Psychology of Religion, and God, Personal and Impersonal. The subject for next Sunday will be, Ethics and Religion. Through the grace of the Lord things are going on fairly well.

“This month we have begun two classes, a Gita class on Tuesday and Patanjali’s Yoga-Sutras and meditation on Thursday. Swami Bodhananda has given the charge of these classes to me. He is trying to go to India, so he is training me that during his absence I may be able to conduct the work here.

“There are many kinds of societies here for preaching religion—Christian Science, New Thought, Psycho-analysis, Ethical Culture, Theosophy etc. There are good lecturers here but I have not heard them yet. People of different countries come here for propaganda work. Among them many are politicians. Mr. Lloyd George has come to America and lectured in New York.”

The Late Srijut Aswini Kumar Dutt

India, specially Bengal, is distinctly poorer to-day by the passing away of Srijut Aswini Kumar Dutt of Barisal. The

melancholy event took place on the 7th November last at Bhowanipur, Calcutta where he had lately come for treatment. For some years past he had been ailing from a serious type of diabetes, but the finale of his great career was brought about by a sudden failure of heart.

His was a towering personality combining in a sweet harmony all the noble qualities of head and heart that make a man really great. A sincere patriot, a literary man of no mean order, and above all a man of rare integrity and spiritual depth Srijut Aswini Kumar won a unique place in the hearts of his countrymen.

The people of Barisal, specially the student community of the place, found in him their 'uncrowned king' and drew inspiration from him in all their activities. The Brajamohari College of Barisal founded and maintained by him as an ideal institution will ever speak of his achievement in the field of education. In the domain of literature his great work—'Bhakti-Yoga,' is a masterpiece that has brought peace and solace to many a struggling soul.

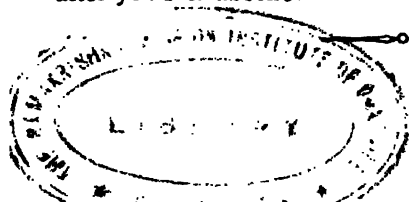
We have no doubt that our countrymen will ever cherish the memory of his noble life that is sure to guide and inspire them in hours of darkness and despondency.

Miscellany

There being no necessity for further relief, the Ramakrishna Mission has closed its centres in the flooded area in Behar. No more contributions will be required for the above purpose from the public.

Srimat Swami Sharvananda, President, Sri Ramakrishna Math, Madras, is delivering a series of lectures and discourses at the Sri Ramakrishna Ashrama, Santa Cruz, and in different parts of the city of Bombay. The lectures and discourses are being highly appreciated by the Bombay public, many of whom are being attracted towards the universal and inspiring teachings of Sri Ramakrishna and Swami Vivekananda.

We are glad to learn from a cable received from London that Srimat Swami Bodhananda, head of the Vedanta Centre at New York (U. S. A.) and Sister Christine of the Sister Nivedita Girls' School, Calcutta, have reached London from America, and are on their way to India. We are anxiously waiting to welcome the Swami and the Sister back to India after years of absence in America.



Prabuddha Bharata

OR

AWAKENED INDIA

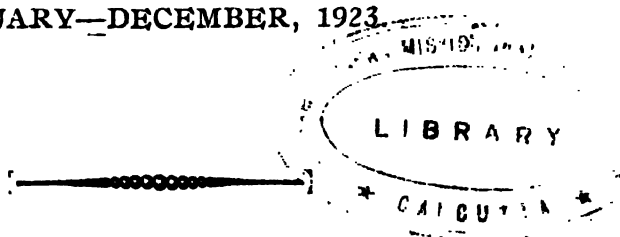


उत्तिष्ठत जाग्रत प्राप्य वराभिबोधत ।

Katha Upa. I. iii. 4.

VOL XXVIII.

JANUARY—DECEMBER, 1923.



P. O. Mayavati, Dt. Almora (Himalayas).

Indian annually ;

Rs. 2-8-0

Foreign annually :

Rs. 4-0-0

Printed and Published by
Mohan Lal Sah Chowdhary, at the Prabuddha Bharata Press,
Mayavati P. O., Via Champawat, Dt. Almora, U. P.





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